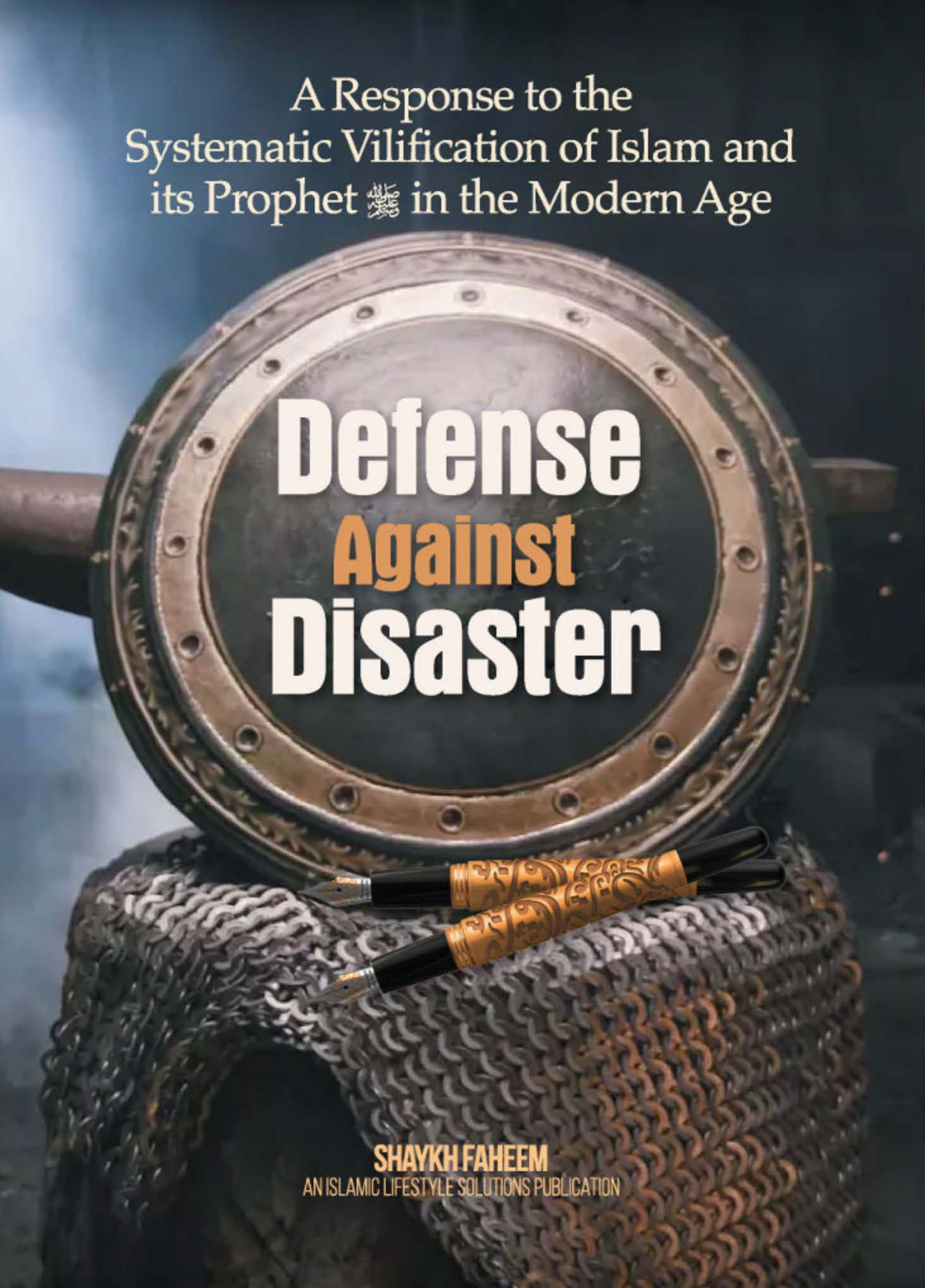

A Response to the
Systematic Vilification of Islam and
its Prophet ﷺ in the Modern Age

Defense Against Disaster

SHAYKH FAHEEM

AN ISLAMIC LIFESTYLE SOLUTIONS PUBLICATION

Defense Against Disaster

A Response to the Systematic Vilification of Islām and its Prophet ﷺ in the Modern Age

Shaykh Faheem

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500 Ridge Road, Overport, 4067, Durban, South Africa

(+27) 31 207 7276 • ils@hotmail.co.za

www.Islāmiclifestylesolutions.co.za

Twitter – @ShaykhFaheem1

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Author / Typesetting – Shaykh Faheem

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قُلْ هَاتُوا

بُرْهَانَكُمْ إِن كُنتُمْ

صَادِقِينَ

Say: “Produce your proof if ye

are truthful.”

(2:111)

Dedication

This book is dedicated to the 50 martyrs in New Zealand who were gunned down by a terrorist on the 15th of March 2019 for the crime of being Muslim.

May your names forever be etched in history as the victims of Islāmophobia in a world that has become blinded by the illogical hatred for Islām!

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“The European Commission against Racism and Intolerance (ECRI) defines Islamophobia as “the fear of or prejudiced viewpoint towards Islam, Muslims and matters pertaining to them”, adding that whether “it takes the shape of daily forms of racism and discrimination or more violent forms, Islamophobia is a violation of human rights and a threat to social cohesion”

Foreword by Mufti Mohammed Farouk Soofie

All praise is due to Allah, the Creator of all existence. May there be everlasting peace and salutations upon the most Honourable personality amongst the creation, Sayyiduna Muhammad ﷺ , and upon his illustrious family and companions.

Allah, the Most Exalted, has highlighted the qualities and the status of his most beloved Prophet Muhammad ﷺ in the eternal revelation of the Holy *Qur'an*:

Oh Prophet! Surely, We have sent you as a witness, a bearer of glad-tidings and a warner, as well as one inviting (others) to Allah, with His permission, and as an illuminating lamp. Give glad-tidings to the believers that Allah has conferred a great bounty upon them." (Q. 33:45-47)

The Holy *Qur'an* represents the greatest miracle (*mu'jizah*) of Sayyiduna Rasulullah ﷺ as he is the living embodiment of the Book. It is thus, clear to any Muslim, who reads the Holy *Qur'an* attentively, that Sayyiduna Rasulullah ﷺ is certainly not an ordinary human being. Allah, the Most Exalted, selected Sayyiduna Rasulullah ﷺ and granted him the most exemplary character and the best gifts, which were not granted to anyone else amongst the creation.

It is mentioned in *Qasidah al-Burdah*, "Muhammad is a human being unlike human beings. Muhammad is a gem, while people are like stones."

In *Tafsir Ruh al-Bayan*, Imam al-Barusi explains the above-mentioned Qur'anic verses by stating the following:

The words: "One inviting (others) to Allah," implies that Sayyiduna Rasulullah ﷺcalled towards the acknowledgement of Allah's existence and Oneness, and to all other requirements of faith in Allah's attributes and divine will. Herein, lies an indication that our Prophet ﷺ was specifically chosen amongst the Prophets, to invite the entire creation towards Allah, while they were ordered to invite the creation towards the Paradise.

What's more, Sayyiduna Rasulullah's ﷺ invitation was towards Allah and not for himself, since it is a fact that his elevated position is based on servitude (*'ubudiyyah*) and not sovereignity (*rububiyyah*). In this way, his call towards Allah was authentic. Hence, whosoever responds to this propagation finds it to be an illuminating lamp, pointing out to him the path of maturity in guidance, and allowing such a person to perceive the flaws and the deviation of the lower self (*nafs*).

Indeed, there is no other way to attain closeness to Allah, except via the door of Sayyiduna Rasulullah ﷺ . Numerous learned Muslim scholars and friends of Allah have traversed on the path of Sayyiduna Rasulullah ﷺ towards spiritual purification and divine proximity. There is a large number of existing Islamic literature relating to this area of knowledge.

We must realize that we can only achieve honour and success through Islam. The Muslim generations of yesteryear had taken total cognisance of this matter, and civilization thus bore testimony to the golden age of Muslim knowledge and academic excellence. Due to their commitment to Islam, Muslims had excelled in every known facet of religious, moral and social life. The contemporary age should be grateful to Islam, which gave the Muslims whatever they required, in order to surpass the limits of normal human capacity, in areas of spirituality (*Tasawwuf*), philosophy, science, mathematics, astronomy, geography, medicine, and language, amongst many other areas of expertise. Only a revival of a true Islamic spirit will allow Muslims to rise out of the ashes.

The importance of portraying Islam in the way that is incumbent for it to be understood and practiced cannot be underestimated. We are witnesses to the daily onslaught against humanity, the violation of basic human rights and the misrepresentations of the Holy Qur'an and the Prophetic Sunnah. In the current age, the world is in dire need of relief, and human beings should be made fully aware of the mission that has been entrusted to them, as vicegerents of Allah on this earth.

Shaykh Faheem (may Allah preserve him) has made a useful contribution to the corpus of Islamic heritage, by writing this book, aptly entitled *Defense Against Disaster: A Response to the Systematic Vilification of Islam and its Prophet in the Modern Age*.

This book will assist the reader in becoming aware of existing problems within society today. Through this book, the reader will understand the reasons for human stagnation, in the midst of the most technological advancement that the world has seen. One will thus, appreciate the solutions that Islam provides in enlightening the burdens and in removing hardship.

Shaykh Faheem ought to be commended for his valuable contribution to scholarly discourse. It is hoped that this publication will motivate the readers and inspire them to seek knowledge, thereby aspiring to be amongst the most learned personalities of the modern age.

The insignificant, Mohammed Farouk Soofie

Preface

Allāh the All-Wise in whose name we begin, the Eternal with no beginning, the Everlasting with no ending. Peace and Salutations upon the Beloved Messenger Muhammad ﷺ, his Noble Household, and his Blessed Companions.

Defense Against Disaster is a work commissioned by the publications department of the Islāmic Lifestyle Solutions with view to informing the global populace of an impending disaster which seems to have covertly positioned itself as the new-age threat against Islām.

The book was prematurely necessitated by the tragic terrorist attack in Christchurch, New Zealand in March 2019. The I.L.S. swiftly identified the need to remove the thorns which have surrounded the rose of Islām, and by late March work on this book commenced.

By the grace of God Almighty, this book was completed within 2 months on the 23rd May 2019 corresponding with the 17th Ramadhān 1440 coinciding with the Battle of Badr in which the first ever battle and victory of the this Ummah (Community) was recorded when 313 poorly armed Muslims faced a well equipped 1000 strong Makkan army and defeated them by the Grace of God.

It is hoped that the book before you can someday become a means to arm the Muslims and unbiased objective thinking non-Muslims with the intellectual ammunition that will ensure their victory over the advocators of hate in the modern age.

I would like to firstly thank God Almighty for His innumerable blessings and for granting me the great honour of defending the integrity of His religion and the dignity of His Messenger ﷺ and His servants.

An appeal is made to the reader to keep my late father, Shouquat Ally Khan in your prayers. May the reward of every letter in this book be gifted to him on the Day of Resurrection in his book of good deeds – by a million fold-

To my beloved Mum, Rehana Bee Khan, who has been a great source of strength and inspiration my entire life, no words can describe your value and I pray for your good health and blessing in all that you do!

To my three wonderful children, Muhammad Hassaan Khan, Farhath Faatimah Khan and my little Hanzalah Khan, may Allāh ﷻ guide you the three of you, and grant you all the success in this world and the next. Thank you for taking a keen interest in this work and for asking questions about it. I hope that someday it will guide you if need be – inshā Allāh –. Thank you granting me the opportunity to wake up every day, knowing that I have the three of you in my life!

To Salma Mehtar, thank you for your support, encouragement and duās of motivation to pursue this project. May Allāh ﷻ bless you and grant you peace and happiness always and in whatever you do!

To my brother Mohammed Fiaaz Khan and his family, Zeenat Khan, Azraa and Muhammad Hasnain Khan, may Allāh grant you all immense barakah and peace.

To Zainul Abideen Hassan Mustan and Tasnim Mustan, thank you for your love and support and for standing by me when I needed you most. May Allāh bless you both always!

To Faadhil and Akeela Joosab for your love and support. May Allāh bless you and your family as well!

To my erudite colleague, co-founder and head of the Iftā department of the Islāmic Lifestyle Solutions, Mufti Omar Dawood, for his foreword and for sacrificing many hours in proofreading this book, as well as for his daily insights of a humorous nature. After all, was the Prophet ﷺ not recorded to have been a smiley-faced person? May Allāh ﷻ keep you happy always!

To my dear friend and young brother, Moulana Saleh Joosab Arbee for his support and understanding during the writing of this book and for his extremely hard work in filling in for me whilst I was immersed writing this project. May Allāh ﷻbless you!

To a friend of seemingly perennial length, and one who has been a brother to me, Altaaf Essop for his incessant support and dedication to the cause, I say thank you! Allāh ﷻ bless you and your family always!

To Muftī Moīn Moeenī for his contributions and to Hafez Muhammad Raashid Kazi of MRK Productions for all his outstanding cover designs whenever called upon.

Special mention must be afforded to three of my South African students, Mohammed Cassim, Hafez Ebrahim Jazbhay and Kaashif-Ahmad Mahomed, whose enthusiasm and dedication to serving this religion has been a pleasure to endure, and whose initial input allowed some of the sections to be relatively easier to write. May Allāh ﷻ bless you all and may the fruit of your labour be stored safely for hereafter!

To my dear student in the U.K. Zaheed Waka of Blackburn, Lancashire. You are a son that any parent would be proud of. Thank you for keeping in touch with me since my departure from the U.K. in 2009. You made me realize how great of an impact a teacher can have on his students if given the opportunity. May you be successful in all that you do!

To those who have contributed to this work and preferred to remain anonymous, may Allāh ﷻ reward you in this world and next. May your contribution to this effort be a Sadaqah Jāriyah (recurring charity) long after we have left this mundane world.

May Allāh Almighty reward all of the abovementioned with eternal blessing and peace.

Shaykh Faheem
Co-founder of the Islāmic Lifestyle Solutions
Head of Publications, Education & Media Departments
Durban, South Africa
17th Ramadhān 1440 / 23rd of May 2019

⁂

Introduction

On the 15th of March 2019, the world of Islām was rocked by news from New Zealand reporting that a terrorist had attacked and killed 50 Muslim worshippers for no reason as they were preparing for the Jumuah (Friday) prayer. The gunman live-streamed the entire ordeal and was later apprehended and identified as a 'white supremacist'.

Whilst the aforesaid event was indeed an act of terrorism, it must be noted that these *illogical* acts of hatred against a people who were merely worshipping their deity in pursuit of inner-peace, is a corollary of a cunningly structured and strategically directed plan for the systematic vilification and demonization of Islām and Muslims, which commenced many decades ago. This is not an uncharitable statement for anyone who has surveyed the events of the past century with an eye of objective scrutiny.

Be it cartoons, newspapers, magazines, books, movies, television series, social media, talk-shows, or even YouTube videos, there is no uncharted territory which is free from hate-speech or derogatory remarks against Islām and Muslims. Where then, is the call for justice and the protection of religious rights from the secular world when Muslims are targeted on every level?

This systematic demonization and vilification of Islām and Muslims can potentially 'convert' ignorant peacekeepers into arrogant terrorists. This will become clear as our refutations on these matters unfold in chapter three – God Willing.

On the other hand, the 'divide and conquer' motto has found a home deep within the hearts of Muslims, that majority are so immersed in either the sojourn of this mundane life, or in sectarian feuds based on subsidiary issues, resulting in

Islāmic institutions preparing their syllabi primarily in opposition to sectarian strife, as opposed to the best interest of the learner for the twenty-first century. This again, is not an uncharitable statement!

This work, is thus a call to the Ummah to apply the rational faculty in order to arrive at the harsh reality, recognizing that we are currently located in a time where secularists, scientists, atheists and apologists from various religions are reaping the rewards of our internal bickering, by attacking the very foundations of the faith at every given opportunity and are doing so with a 'swift' and 'unified' attack. This is achievable for a people who are a united force against a dismembered Islām, thus causing a spiritual stagnation on almost all fronts.

Where is the sense in arguing over 'who' is hell-bound amongst ourselves, when there are people targeting the very idea of the existence of a 'Hell'? Where is the logic in fighting over who has earned the greater love and favour of God Almighty when universities teach our children that humankind has evolved from apes and are thus the product of 'chance', therefore there is no such thing as a God?

Where is the rationale in debating about which group of Muslims are the most righteous in the sight of God Almighty when according to the objectors, God is a man-made idea?

Did the Qur'ān not implore us to be a reasonable folk? (6:50)

Did the Qur'ān not propose that its verses be approached with contemplation? (47:24)

Since these atrocities, the likes of which occurred in New Zealand, and since the global rise of oppression and Islāmophobia against have reached *ad absurdum*, the *Islāmic Lifestyle Solutions* considered it a mandatory responsibility to provide the requisite responses to these insolent objectors whose sole motive is to vilify this beautiful faith. I have thus selected only those allegations which have become prevalent today in mainstream media as a basis of attacking the foundations of Islām, and are thus a great threat to the uneducated worldview on the religion itself. It must be noted that whilst the world wide web is filled with deleterious videos purporting hatred and violence against Islām and Muslims, there still remains some irrational people out there who are of the opinion that it is ‘nothing’ to be concerned about!

Some allegations were left out in this work simply because they have been partially covered in our previous publications, or will be discussed in future publications – God Willing –.

There are many ways in which information can be disseminated, but I have carefully selected a polemically themed structure for this premised upon the basic entry into Islām, known as ‘Al-Kalimah’, which if recited with conviction, gains one entry into the faith and honours one with the title of “Muslim”.

It asks of its reciter to submit to the following,

“There is none worthy of worship but God (Allāh), and Prophet Muhammad ﷺ
is His Messenger”

The statement is structured in a quite peculiar way by a negation followed by positive affirmation, which in this case alludes, that in order to accept the positive information about the One True God in totality; one must first rid the heart and mind of pre-existing gods, thus negating belief in the ‘past’ deity or deities, and renewing the faith in the ever-present deity.

Likewise, since there is an exponential rise of Islamophobia globally, and since numerous ‘negative’ opinions are being propagated, it follows that a negation of those adverse views be exhibited first, thus allowing the ‘positive’ truths to be given a viable chance at contemplation instead of its rejection based on false intelligence.

It was the insightful perspective of Dr Muhammed Fazl-ur-Rahmān Ansārī رحمه الله in his magnum opus, The Qur’ānic Foundations and Structure of Muslim Society, who alerted me some years ago to this methodology.

One would assume that a book with a title bearing such a strong link to the Qur’ān, would have its first chapter forged in the foundations of that spoken book? Nay! The erudite scholar titled his first chapter as, ‘Christian-Jewish Campaign of Vilification’ prior to any discussion about the Qur’ān. Likewise, in order for us to get the worldview of Islām to change from this ‘demonized’ outlook that has prevailed, we must negate the vilification from the minds of the people by ensuring that the correct viewpoint of Islām is propagated appropriately at all times, followed by an injection of the truest positive message that is contained with it.

It is therefore the earnest hope of this writer, that if these types of broad-spectrum polemic defenses against objections, – the likes of which have been raised in this miniscule work – are not dealt with by a standard of scholarship to this generation, then the implications for the future of Islām will be disastrous to say the least.

Hence, we have titled this work, ‘*Defense Against Disaster*’ in hope that Muslims as well as objective non-Muslims can witness this vilification first-hand, and thus proceed to form a guard of defense in favour of Muslims against some of the disastrous allegations labelled against Islām and the its Prophet ﷺ in the modern age, not because Muslims deserve it, but because justice demands it!

Chapter One – Preliminary Observations, briefly highlights the original demonization of the Prophet Muhammad ﷺ and his companions from 1400 years ago by then juxtaposing the current situation, with view to inducing contemplation upon the reader to identify the 'why then?' and 'why now?' without having to ask these questions at all. The chapter progresses to highlight some of the illegitimate views held by many people about Islām, when in fact those views are as far from the truth, as science is from admitting an answer to the question of 'is there a God?' The chapter concludes with an outline of Islāmophobia and the dismal display of double standards in relation to how Muslims are treated, when compared to that of the Zionist Jews in Israel or anywhere else for that matter.

Chapter Two – Defense Against Disaster, briefly revisits the Prophetic timeline to exhibit to the reader that ignorance, prejudice and media propaganda are critical role players in the spread of hatred and demonization of a person or people. The chapter progresses by succinctly discussing the eschatological view of ignorance and its accountability for the hate crimes against Islām. Media manipulation is also analyzed and its role in the global rise of Islamophobia is not evaded. The chapter is concluded by a positive defense in the case of Islām by a recollection of the almost forgotten subject of 'Muslim Contributions to the Modern Age'. It is intended as a rude awakening to those who harbour hatred and animosity towards Muslims, to take note of the many pleasures they derive benefit from in the 21st century which would not have been possible without the input and effort of Islām and Muslims in the distant past. Thus they should at least acknowledge and credit the many great things that Islām has contributed to the world too!

Chapter Three – False Allegations Against Islām and its Prophet ﷺ , is a defense-themed chapter based on negation of the ludicrous allegations aspersed by apologists and Islamphobes alike. This chapter forms the bulk of the book and deals with 15 allegations of a serious nature. The allegations have been categorized into two sections. The first category is in response to Christian apologists with emphasis placed upon the likes of David Wood and former Muslim-turned-Chris-tian-apol-ogist, Mario Joseph as well as general objections from Christians and orientalists. The section is concluded with an in-depth analysis of the seemingly 'age-old' objection on the Prophet's ﷺ marriage to Lady Ā'ishah رضي الله عنها . The second category focuses on some objections from the atheistic lobbies, scientists and rationalist. It commences with an introductory section detailing the scope of the subject and highlighting the disastrous impact that atheism can have on Islām if left unattended. The introductory section is concluded with a rebuttal to the delusional claims made by Richard Dawkins against Islām and is followed by a defense against some of the atheistic objections. The chapter is concluded by some final comments on the aspect of 'False Allegations.'

Chapter Four – Disaster Management, is the conclusional section of the book which shifts focus to the more 'grass roots' based problem aimed at Muslims, scholars and Dārul Ulūm (Islāmic educational) institutes. The aforesaid are urged to 'review' our current predicament, and follows to advise, that in order to meet the intellectual challenges of this age, and for what is yet to come, Muslims, the scholars and educational institutions must review their current *modus operandi* and reconsider certain positive changes which will enhance the global Ummah's perspective on meeting the challenges of the 21st century and beyond. Furthermore, it concludes by recapitulating some of the key aspects discussed in the book as a reminder to what was envisaged at the onset of the work, in order to assess if those criteria were met, and to ensure that those key points are internalized with hope of seeing the aspirations mentioned within its pages come to fruition at some point.

* * *

Chapter One

PRELIMINARY OBSERVATIONS

"The cunning methodology of the Quraysh was to *primarily accuse him*, with hope that those who had not yet responded to his call, begin to associate some form of *negative view about him*. This systematic vilification was done out of 'fear' of the growth of his religion."

The Sīrah[1] of the Prophet ﷺ has elucidated numerous life-changing lessons for those who approach his illustrious biography free from any and all forms of preconceived bias. One such lesson derived from his noble life was that ‘*the truth will always be met with hostility*’.

Prior to his proclamation of prophethood, he ﷺ was regarded as the darling of his people and was the yardstick of measuring truth and honesty. This is clear from the honorific titles bestowed upon him by his people as ‘Al-Amīn (the Trustworthy) and As-Sādiq (the Truthful).

However, when the Beloved Messenger ﷺ revealed the truth of his message to the people, he was demonized, mocked, insulted, vilified, ridiculed and physically abused. The cunning methodology of the Quraysh was to *primarily accuse him*, with hope that those who had not yet responded to his call, begin to associate some form of *negative view about him*. This systematic vilification was done out of ‘fear’ of the growth of his religion. Hence they conspired to demonize the ‘person’ behind the message who in this case, was the Messenger ﷺ .

The Prophet Muhammad ﷺ foretold a recurring time, in which Muslims would become easy targets once more, as they were in the initial stages of the call, also by a united enemy. The narration states,

عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ
اللَّهِ صلى الله عليه وسلم يُوشِكُ
الأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ
كَمَا تَدَاعَى الأَكَلَةُ إِلَى
قَصْعَتِهَا . فَقَالَ قَائِلٌ
وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ
قَالَ بَلْ أَنْتُمْ يَوْمَئِذٍ

كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ
كَغُثَاءِ السَّيْلِ
وَلَيَنْزِعَنَّ اللَّهُ مِنْ
صُدُورِ عَدُوِّكُمُ الْمَهَابَةَ
مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ
فِي قُلُوبِكُمُ الْوَهَنَ .
فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ
وَمَا الْوَهَنُ قَالَ حُبُّ
الدُّنْيَا وَكَرَاهِيَةُ
الْمَوْتِ

Sayyidunā[2] *Thawbān ؓ narrates that the Prophet ﷺ said, "The people will soon summon one another to attack you as diners call one another to a dish." Someone asked, "Will that be because of our small numbers at that time?" He replied, "No, you will be numerous at that time; but you will be like the (example of) dirt and grime that is carried down by a torrent, and Allāh ﷻ will take away the fear of you from the breasts of your enemy and fill your hearts with Al-Wahn." Someone asked, "What is Al-Wahn?" The Messenger ﷺ of Allāh ﷻ replied, "Love of the world and dislike of death"*[3]

Resuming the discussion, thus the motive of such aggressive vilification is that once a person is viewed upon by others in a negative light, then his message will also be viewed with the same preconceived bias. At every allegation made against the Prophet ﷺ by the disbelievers, the Qur'ān responded in *negation to their conspiratorial ways.*

Akin to the slithery schemes of the Pagan Arabs, a similar tactic has been employed presently by the enemies of Islām in their attempt to globally demonize its name and values. This continuous bombardment has resulted in millions of people having formed several preconceived ill-notions about Islām and its adherents, without any actual study its doctrines. Even if they do make some inquiries about the religion, unbeknown to them, they search for answers on random websites which are *designed to demonize* Muslims, are not in the slightest way, a true representation of the teachings and traditions of Islām.

Contemplatively, it further becomes the religious responsibility of every capable[4] Muslim to defend the integrity of the Messenger ﷺ in order to protect the legitimacy of the message from contaminated minds.

Since humankind seems to take its directives from the television, it follows that unfortunately, these opinions will grow, unless people start to objectively question the information they are being force-fed.

The focus of the *agents of fasād* (corruption), is to now vilify the message (Al-Qur'ān) of Islām as the religion remains the fastest growing religion in the modern age. Statisticians have asserted that at the current trajectory of growth, within the next five decades, Islām will most likely prevail as the dominant religion in the world.[5]

The following are but merely a few of the accusations against Islām and Muslims which have been publicized widely via social media of late, some of which will be refuted in this diminutive work,

- The Prophet Muhammad ﷺ attempted to commit Suicide on several occasions, thus Muslims follow a suicidal man!
- The Qur'ān prescribes to kill infidels wherever they are found. Thus a Muslim can kill you at any time because of this!
- The Prophet Muhammad ﷺ was a paedophile, as per his marriage to

Lady Ā’ishah رضي الله عنها who was a 6 year old child at the time.

- The Qur’ān says that Jews and Christians cannot be taken as friends (racial discrimination)
- Islām oppresses women.
- The Qur’ān prescribes terrorism.
- Jihād is Holy War against all infidels.
- Islām motivates suicide bombings.
- The Qur’ān itself proves that Prophet Muhammad ﷺ was a false prophet.

These are just a few of the false allegations made against Islām and its Prophet ﷺ. The astonishing point of note is the rarity of finding any alleger (who holds these atrocious views about Islām or the Qur’ān) having actually possessed some type of understanding regarding the mechanics and dynamics of the prerequisite sciences which are mandatory for study *prior* to arriving at any deduction.

We have thus highlighted some of the key reasons which are found ‘lacking’ in the arsenal of the allegers, and in fact, rendering their ammunition against Islām obsolete!

Key Reasons for Misconceptions

1. *Lacking insight into the Arabic text* – The Qur'ān was revealed in Arabic (12:2), therefore any person who wishes to critique its message cannot even begin without having a good command or access to the classical Arabic spoken 1400 years ago. This vital error on the part of the majority of apologists will be exhibited across most of the rebuttals to the allegations recorded in chapter 3.
2. *Taking translated versions of verses as the actual word of God* – Since we have established that the Qur'ān was revealed in Arabic, it therefore follows that its availability in all other languages are merely versions or interpretations of the actual Arabic, thus causing bulk of the message to be 'lost in translation'. The enemies of Islām are aware that whilst majority of non-Arab Muslims can actually read the Qur'ānic text, only a minority of them actually speak or possess the ability to derive meaningful lessons from it. Thus, making their task simpler and allowing the unsuspecting Muslim to be caught in a web of deceit.
3. *Unaware of the Qur'ānic sciences* – The Qur'ān is not a book to be read leisurely in the manner we approach a novel. Prior to approaching the depth of its meanings, it is incumbent upon the reader to be well-versed in the sciences which develop and enhance the readers understanding of its deeper meanings. Any attempt to bypass the sciences which govern the Qur'ānic reader's ability to penetrate the depth of discussion contained within it, may result in an intellectual concussion from which, recovery may be a frustratingly exasperating process.
4. *Studying verses in isolation* – A vital reason for the prevalence of

numerous misconceptions regarding Islām, which can then develop into raw hate, is due to having formed a defective methodology. Whilst the Qur'ān may indeed cover a specific theme or topic in one chapter, its message regarding that theme or topic is not limited only to those series of verses in the chapter that they were found, and the theme may be covered across various other chapters as well. Hence, taking a verse in isolation may result in a one-dimensional view of the subject, thus robbing the intellect of the additional dimensions covered in other verses. In light of Islāmic scholarship, this defective methodology is criminal to say the least, as it may cause the ignoble reader to conclude something which is diametrically opposed to the Qur'ānic stance.

5. *Unaware of context* – Majority of the time, false notions about Islām are deduced when the reader takes a verse on its face value. This has been a fundamental reason for apologists and objectors deducing ill-conceived notions about the Qur'ānic message. This point will become clear in chapter 3 under the heading of 'Text Vs Context'. Once the reader studies the sciences which govern the context of the verse, the background of that verse or series of verses brings about a new dynamic of understanding altogether.

If these 5 key points are lacking on the part of the objector or alleger, then rest assured that he or she has not even scratched the surface of the message of the Qur'ān, and in retrospect, has practically handed you the 'win' in any argument of this nature. This point will become clear by the end of this miniscule work – God Willing –

⁂

Chapter Two

DEFENSE AGAINST DISASTER

“Ignorance leads to Fear, Fear leads to Hate, and Hate leads to Violence. This is the Equation”

“Ibn Rushd”

If history has taught us anything, it is that ignorance begets hatred and hatred begets violence. Contextually, the Prophet Muhammad ﷺ was born during the infamous era of Arab history known as ‘Ayyām Al-Jāhiliyyah’ (the Period of Ignorance). It is well documented that during that particular period, the birth of a female was considered an ill omen. Subsequently, females were buried alive shortly after birth. The ignorance of this practice is clear for anyone who possesses even a modicum of intellect because if this practice was not abolished, then they would have sealed their own fate by ensuring that all future Arab women be buried alive, thus shutting the doors of motherhood for their tribe eternally. In other words, their path was one which was leading them towards self-extinction.

This violent act of burying ‘innocent’ children alive was undoubtedly a portrayal of the height of ignorance prevalent amongst the Pagan Arabs. Though, only a few years after his proclamation of Prophethood, those very Bedouins of the desert came to be recognized and honoured as the yardstick of measuring justice in society. Such has been the impact of the Qur’ān upon readers who search for the truth within its sacred pages.

Retrospectively, some fourteen hundred years later, amidst humankind’s zenith on the forefront of technological advancement on one hand, society continues to ‘bury’ Muslims for crimes they have not committed due to ignorance on the other hand. This blatant global illogical discrimination of Islām and Muslims has given rise to hatred which then breeds violence.

A prime example of this is the terrorist attack in New Zealand on the 15th March 2019. A non-Muslim white male opened fire after being welcomed, (even though he was dressed in full military attire armed to the teeth) and he went on to kill 50 worshippers who were in preparation of the Friday prayer. Do not be fooled by being drawn into the rhetoric perpetuating that this heinous act of terror was carried out because of ‘immigrant’ related affairs. If that was indeed the case, then he could have attacked numerous other nationalities, at any given time. Instead, he carefully selected the multi-faceted confines of the Mosque because this would ensure that all victims would be guaranteed ‘Muslim’. Furthermore, being a Friday would have ensured maximum damage as majority of Muslims travel from the outskirts in hope of inspiration from religious leaders as it is well-known that discourses are delivered from the pulpits of the Mosques every Friday throughout the world.

Unfortunate as that situation was, we must ask ourselves what could possess a man of sound rationale to commit such a hateful crime? The manifesto located by the police is indicative of his sheer hatred and animosity for Islām. This, I believe is two-fold in origin,

a) Ignorance regarding Islām coerced by,
b) Media manipulation

The above two factors, when brought together are disastrous to say the least, and the puppeteers behind the scenes are well aware of the effects of the media. Why? Because it fuels the already ignoble to actually ‘believe’ in the very ignorance they perceive to be true. Another appropriate example of this, – and by no surprise against Muslims as well – was the U.S.A’s invasion of Iraq. What a shambles indeed! The news media was up in a frenzy reporting that Iraq was in possession of WMD (Weapons of Mass Destruction). Based on this ‘Intel’, the USA invaded Iraq and thousands were killed having committed no crime against America whatsoever. Scores of the American people were so disgruntled by the attacks on the Twin Towers that they blindly accepted the information and supported their government against the 'War on Terror'. The 'supposed' intelligence on the matter was proven to be false, and thousands of civilians lost their lives as a result of the 'information' or rather, 'misinformation', and thousands more supported the war because of the reports by the media, and to this day, no WMD's were discovered. Even stranger, is the silence from the rest of the so-called leaders of the world regarding this matter!

Contemplatively, acting upon an 'ignorant' claim without a genuine attempt of seeking the truth can cost people their lives. Incidentally, the Prophet Muhammad ﷺ foretold a time of great knowledge on one hand, but the prevalence of ignorance on the other. He ﷺ foretold a time of immense difficulty for the believers, and a time of Great War in which the Arabs would be targeted. Whilst the focus of this work is not an eschatological endeavour, it would be foolish to evade the topic as it definitely sheds light on the modern age like no other topic within the Islāmic framework can. Hence, for the benefit of the reader, we shall discuss the subject of knowledge and the lack thereof, and how these two opposing factors viz. knowledge and ignorance can both prevail at one era? Further to that will follow the discussion pertaining to media manipulation and its disastrous effects when utilized irresponsibly.

The Prevalence of Ignorance in the End-Times

Anyone who has seen the latest smart phone, or watched the latest YouTube video pertaining to A.I. (Artificial Intelligence), or kept a close eye on the discoveries of time and space will never agree that we are living in a time of ignorance! Whilst some may argue that we are living in the age of sheer brilliance, the question is, 'Are we?" and the simple answer is, "No!". Why not? Well, knowledge of the entire human race cannot be quantified merely by 'discovery'. Undoubtedly, the discoveries in the last century have been phenomenal to say the least, but what about the seemingly incessant atrocities committed by man? What about the global statistical reports showing a steady increase in crime, violence, murder, rape etc? If the idea of discovery on one front is to be considered accomplishment, then it should follow that the death toll due to murder, rape, theft etc. on the other front be deemed failure! For the logicians out there who view only one side of the coin and proclaim humanity's greatness, whilst ignoring the atrocious crimes against human beings – by human beings – on the other side of the coin, we appeal to their common sense to consider the following,

- We are currently located in an age whereby humankind aims to conquer space in search of 'alien' life, when human life is taken without flinching, all in the name of 'progress'.
- Taking life can be punished in some countries by the death penalty or by a life sentence with no view to parole on one hand, but medals can be awarded to men of military standard for taking as many lives for a 'just cause' (according to their definition and motive for the war itself).
- 'Human Rights' is nothing but a smokescreen to protect people of

interest. If the life that is being ruined is a Muslim life, then the U.N. contracts a form of acute forgettery. However, if the actions of one Jew are even attacked on social media, the same governments will host press conferences and shout out 'Anti-Semitism'! It must be recorded, that our stance is to never target or breed hatred and animosity toward any people, culture or race who are innocent of any crimes. Adversely, there are those who hold PhD's in doubles and will have no qualms in punishing innocent Muslims for crimes that they are not even aware of; let alone accomplice to.

- We are currently witnessing an age whereby, in one region of the world, obesity is becoming an increasing problem due to excessive eating, whilst in other regions malnutrition is a daily reality. Yet is it quite okay for one group of people to throw away perfectly good food, all the while, people in Africa are reduced to drinking muddy water to survive.
- We are currently witnessing an age of sheer deception, whereby the money which is assigned a designated value, is not even worth the paper it is printed on! Seemingly brilliant, but people are unaware that money no longer possesses intrinsic value, and it seems as though we have wool over our eyes and ignorantly fight others for it!
- We are now in an age where corruption has become the 'currency' of the world. Are there any respected faculties out there which have not been touched by corruption?

Any sane reader will agree that if we are indeed living in the most 'knowledgeable' era in human history, then why does there exist such atrocious behaviour within society? After all, if knowledge cannot be applied to better oneself and the people around you, then what is the purpose of that knowledge?

The Prophet Muhammad ﷺ foretold that towards the end-times, knowledge would be uplifted,

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ
النَّبِيُّ صلى الله عليه وسلم لاَ
تَقُومُ السَّاعَةُ حَتَّى يُقْبَضَ
الْعِلْمُ، وَتَكْثُرَ
الزَّلاَزِلُ، وَيَتَقَارَبَ
الزَّمَانُ، وَتَظْهَرَ الْفِتَنُ،
وَيَكْثُرَ الْهَرْجُ ـ وَهْوَ
الْقَتْلُ ـ حَتَّى يَكْثُرَ فِيكُمُ
الْمَالُ فَيَفِيضُ

“Sayyidunā Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, “The Hour will not be established until (religious) knowledge will be taken away, earthquakes will be very frequent, time will pass rapidly, afflictions will appear, murders will increase and money will overflow amongst you.”[6]

The Blessed Prophet ﷺ further elucidated that the type of knowledge which will be uplifted from society heralding the end-times, will be religious knowledge as the following narration clarifies,

عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ
الْعَاصِ يَقُولُ سَمِعْتُ رَسُولَ
اللَّهِ صلى الله عليه وسلم يَقُولُ
إِنَّ اللَّهَ لاَ يَقْبِضُ “
الْعِلْمَ انْتِزَاعًا

يَنْتَزِعُهُ مِنَ النَّاسِ
وَلَكِنْ يَقْبِضُ الْعِلْمَ
بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا
لَمْ يَتْرُكْ عَالِمًا اتَّخَذَ
النَّاسُ رُءُوسًا جُهَّالاً
فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ
عِلْمٍ فَضَلُّوا وَأَضَلُّوا

Sayyidunā Abdullāh ibn Amr bin Al-Ās ﵁ reported Allāh's ﷻ Messenger ﷺ as saying, "Verily, Allāh ﷻ does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray."[7]

Incidentally, we are witnessing a time of 'secularism', which has separated God from state. As a result, God is no longer consulted in world affairs, and the consequences of man's want for more (of everything) is in evidence of that spiritual inertia. This idea of removing God from state has progressed to become the most effective method responsible for the systematic eradication of the pursuit of religiosity.

Schools all over the world have seen the abolition of 'morning prayer' and religious studies as an option in their curriculum. Subsequently, the education systems are premised upon creating rationalists who are devoid of spiritual insight. This spiritual inertia has resulted in a blatant attack on religion by means of external observation.

In my experience, every single objection I have witnessed on YouTube, from articles and other social media etc. (via the constant barrage of information from my students) has highlighted one consistency, viz. Ignorance! This ignorance about Islām and the beliefs it espouses is the root cause for the prevalence of hatred, prejudice and violence against Islām and Muslims. The depths of ignorance regarding Islāmic matters will be explicitly clear for the reader in the forthcoming chapter "False Allegations against Islām and its Prophet ﷺ "

Education then, is the remedy for ignorance, and if one cannot find the means to educate him or herself on a matter which they are unaware of, then what is the use of bragging about the technological advancement when it cannot supply one with basic, yet authentic information regarding the second largest religion in the world? Still think we are living in the most enlightened age? If that was the case, the majority of extremists out there would have educated themselves and deduced that their perception of Islām prior to their experience of the true account of the religion was indeed an 'ignorant' view. We remind the reader once more, that ignorance begets hatred, and hatred begets violence.

When disaster looms, all one can do is prepare for its inevitable embrace and thereafter assess the damage. This is how countless disasters were averted by humankind in the past. Be that as it may, the disaster which has now destroyed most of the non-Muslim world-view on Islām and Muslims is a reality which we must primarily recognize and then respond to. It is only after this realization and acknowledgement that one may be able to later assess the damage and further repair the situation. After all, realization is the first step towards change!

Unfortunately though, the world of Islāmic scholarship seems to have prioritized the agenda of sectarian strife as the Muslim community's primary concern and requirement for illumination on, and consequently, the enemies of Islām have utilized this weakness to their advantage in order to systematically demonize the beautiful message of this amazing religion.

Whilst we have no objections, nor any reservations in bringing to light those who have veered off the correct theological understanding of the religion of Islām, – and this is clear from many of our previous works-, this writer believes that whilst the Ummah has fixated all of its gaze to the sectarian issues within the Islāmic framework, that a colossal gap was left open for the enemies of Islām to covertly exploit.

Subsequently, this has dealt a disastrous blow to Muslims in the process and those who have been blessed with the requisite insight to identify the 'deception' of the modern age, will find the aforesaid information to be relatively easy to digest.

However, seeing as though the delivery method of these disastrous ideologies is being implemented by way of deception – which is based on covert means-, we must first break this chain by identifying the problem at hand. Only then, can we accept that whilst Muslims are being conditioned to carry out what they believe to be their 'primary objective'; (which is to 'focus' and eventually 'defeat' any and all sectarian ideologies which differ with their own theological understandings), that in the process of this so-called primary objective, we have done a great disservice to the religion and have let our shields down to those who would attack the very heart of our entire belief system, regardless of which sector we hail from.

The need to fight each other over subsidiary issues has become the main driving force behind why many Muslims get out of bed each day. All because we want to prove to our own fellow 'Muslims' that we are 'right' and they 'wrong'. This endeavour to prove righteousness 'within' the house of Islām, has left its defenses exposed to attacks from ‘external’ forces.

Analogically, the parable of the illogical premise for such an action is like that of person who installs a state of the art motion detection alarm system in his home in order to detect any movement ‘inside the house’, but who, after the grueling task of installation, and financial strain, refuses to take the necessary precautions to install a system which alerts the owner of intruders entering from outside! What is the purpose of such an alarm system which keeps track of the residents who pose no real threat to your way of life, when ‘ignoring’ the real threat from those who wish to enter with disastrous intent?

Once more, we reiterate that whilst the subject of sectarian strife does pose its challenges, it should not be the only subject of relevance to the Muslim in the modern age. If Muslims do not rise above this issue to recognize the seriousness of the threat from the enemies of Islām, then unfortunately, the New Zealand massacre will be only the start of what is a seemingly disastrous time ahead of us! May God Almighty protect the innocent!

Those who harbour enmity and hatred against Muslims generally respond by stating that Muslims are 'biased' in their attack against the media. Laughably, our response to that ludicrous accusation is to not take the word of 'Muslims' only on this matter, but to search out for those non-Muslims who have been gifted with the sight of seeking out, and pointing out the truth. In particular, we recommend those objectors, and even Muslim readers to peruse the following books,

- **Media Control** – The Spectacular Achievements of Propaganda – by Naom Chomsky
- **The Islamophobia Industry** – How the Right Manufactures Fear of Muslims – by Nathan Lean
- **Reel Bad Arabs:** How Hollywood Vilifies a People – by Jack Shaheen

The above three books ought to provide ample information for any person who claims that Muslims are prejudiced on their views against the media.

Resuming the elucidation on media manipulation, the second factor responsible for the rise of the disastrous views of hatred and terror against Islām and Muslims is undoubtedly as a corollary of the global media initiative to demonize the faith and its adherents.

Historically, wars were fought and either won or lost on the battlefield. Brave warriors entered the realms of battle knowing well that the outcome of the duels with their enemies was dictated by their mastery and command over the weapons they wielded. Forward the clock to the modern age, and war is a different 'ball-game' altogether.

In some cases, wars are fought by soldiers who are thousands of miles away and do not even break a sweat from their air-conditioned rooms as they ‘pilot’ their drones and take out whatever target they are commanded to, and they do so ‘without question’. This is a very effective means of war on numerous fronts and quite easily understood by even the elementary thinker.

On the other hand, one of the most effective means of war in this day and age which does not even require any artillery, soldiers or commanders, and it was once a war by the ‘*sword’* but can now be understood as the war of ‘*words*’. Some of the greatest victories have been delivered with the smartest usage of words. This is because ‘propaganda’ can be equally destructive if planned cunningly.

Retrospectively, we must inquire that since the ‘war on terror’, which countries have come under ‘fire’? Iraq? Syria? Yemen? Libya? Only Muslim countries! The war on terror was just another facade to demonize Muslim countries and to synonymize Islām with terror in the eyes of the public. The success of this propaganda is such that it has been responsible for the rise of even more terrorists whose sole purpose in life is to cause harm to the innocent and peaceful followers of Islām who have never committed a crime in their life. If ever there was a more demonstrable era in history depicting the very essence of the proverb,

‘The Pen is Mightier than the Sword’

It would indeed be this age in which we have witnessed the rise of the well-oiled media propaganda machine which is essentially using ‘words’ as a ‘sword’.

The Prophet Muhammad ﷺ foretold such a time,

،عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
قَالَ قَالَ رَسُولُ اللَّهِ صلى
الله عليه وسلم إِنَّهَا سَتَكُونُ

فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ
قَتْلَاهَا فِي النَّارِ اللِّسَانُ
فِيهَا أَشَدُّ مِنْ وَقْعِ
السَّيْفِ

“Narrated by Sayyidunā Abdullāh ibn Amr ibn Al-Ās, ؓ *that the Prophet* ﷺ *said, ‘There will be strife which will wipe out the Arabs and their slain will go to Hell. During it (that time) the* ***tongue will be more severe than blows of the sword****.”*[8]

As stated previously, we have affirmed that the power of propaganda can lead to the invasion of a nation without evidence so long as the ‘masses’ are ‘convinced’ or ‘duped’ by the propaganda, as in the case of the invasion of Iraq by the U.S.A.

A cursory study of even the movie and entertainment industry reveals that Muslims have become vilified as either comic caricature or the arch villain in the plot. This aspect has been covered vastly in our previous work *‘The Beginning of the End – An Eschatological Endeavour to Unravel the Mysteries of the Modern Age* ‘under the section of ‘*Hollywood and the Vilification of Islām and Muslims’*

The mass media initiative to strategically target Islām and Muslims was – in this writer’s opinion – to herald the very reality we are witnessing today, resulting in the prevalence of; and unlawful discrimination against Islām at a time when the Muslim world would be ripe for harvest. By this we mean that currently, the Middle East seems to be the designated area for the next war, and that war effort is indeed pushed forward by the agenda which the media puts forth to the unsuspecting public. As discussed earlier, the invasion of Iraq deserves yet another mention of the strategic media efforts to sway public opinion in favour of a somewhat hazy agenda. The media reports which confirmed that Iraq was in possession of weapons of mass destruction were covered with such convincing 'performances' in the news that even the skeptics were left without reply.

By the time the deceit of this claim was uncovered, thousands of Iraqis had already paid the price and Iraq is yet to recover from that 'destruction' of its property, persecution of its people and subsequent plummet in the financial market.[9]

The media bias in its coverage of Islām is further corroborated when we juxtapose the innumerable instances of its synonymous usage of negative words such as 'terrorism', 'violence' and 'extremism' in comparison to positive words.

Any pursuer of the truth will agree that for many years, the media's philosophy has been premised on binning any positive contribution from the Muslim world as mere 'Arab' accomplishment, whereas negative media from the Arab world is hailed as the sole contribution from 'Islām' and 'Muslims'. In this manner, the media has steadily and efficiently weaved its web of deceit by duping the global populace into the false sense of reality which portrays Islām in a predominantly negative light. This section is concluded by a reminder, which may be startling for some, but invigorating for others.

Muslim Contributions to the Modern Age

Since we have affirmed that ignorance coupled with negative media results in unwarranted hatred and violence against a people – in this case Muslims –, we take this opportunity to illuminate and propagate to the reader some pivotal information which ought to resonate with humankind the next time we decide to jump on the bandwagon of putrid slogans and unwarranted name-calling of Muslims. In fact, every human being who appreciates the modern world should be thanking Islām for its contribution to the development of this age.

Hence, we hereby remind the world to not forget a harsh but inescapable fact that all – including Islamophobes – must recognize, and that truth is, that without the positive ‘contribution’ of Islām and Muslims, a multitude of the modern advances which we enjoy on the various socio-cultural fronts today may not have been possible. Summarily, here are a few of those significant contributions which the masses are completely ignorant about, or prefer to knowingly ignore.

First University in the World

Those who are proud of their resume, degrees and qualifications from the various universities should acknowledge that it was a Muslim, nay! It was an Arab 'female' Muslim who established the first and oldest operating university in the world. Fātimah bint Muhammad Al-Fihriyyah is credited for founding the oldest existing, continually operating and the first degree-awarding educational institute in the world known as the University of Quaraouiyine in Fes, Morocco around 859 C.E. Islām leads, the rest follow, though once they copy the idea and gradually remove your accomplishments from the historical record, they ensure that your positive contribution is forgotten!

Algebra and Mathematics

Tracing its roots from the Arabic word ‘Al-Jabra’, Abū ‘Abdallāh Muḥammad ibn Mūsā Al-Khwārizm, a Persian scholar born around 780, is sometimes called the ‘grandfather of computer science’. In fact, the word “algebra” comes from his algebraic mathematical treatise, called *Hisāb Al-Jabr wal Muqābalah* (The Compendious Book on Calculation by Completion and Balancing). He wrote several mathematical works that were soon adopted throughout the Muslim world. The most astounding of his findings is ‘Sifr’ or Zero which is not a number but the lack thereof. It helped solve numerous problems in mathematics. Latinized as ‘Algorithmi’, he is also hailed as the father of algorithms and without his early contributions on the subject, the very computer I am using at this moment to type this diminutive work, or the mobile phones or social media which we enjoy, would not be possible without the algorithms that they are built upon!

Contribution to the Field of Medicine

Abū Alī Sīna is called the ‘prince of physicians’ since he authored the most influential medical text book titled Al-Qānūn fit-Tib (The Canon of Medicine) which summed up all existing medical knowledge. In it, he introduced the contagious nature of infectious diseases, the use of quarantine to curb spread of infections, neuropsychiatric conditions such as epilepsy, stroke and dementia, as well as the complications of diabetes. He suggested that all new medicines should be tested for their efficacy on animals and humans in clinical trials to determine any harmful side effects before they are widely used. The renowned Al-Rāzi and Abū Alī Sīna are recognized by their Latinized names as Razes and Avicenna respectively who both wrote masterpieces which were considered as the authority in medical universities in Europe until the 18th century.

Surgery / Surgical Tools

Around 1000 A.C, Qāsim Al-Zahrāwī published his renowned 1500 page illustrated ‘encyclopaedia of surgery’. It was used as a reference in Europe for the next 500 years. He is credited for developing new treatment methods ranging from dentistry to childbirth. Among his inventions was use of the dissolving cat gut to stitch wounds. He also performed the first caesarean operation. His surgical tools such as scalpels, bone saws, and forceps are still used in hospitals.

Contributions to Astronomy

The first modern astronomical observatories were built by Al-Ma’mūn (Abūl Abbās Abdullāh ibn Hārūn Ar-Rashīd) in Baghdād and Palmyra (Syria) in 829. According to Franz S Verlag, “Al-Farghani” wrote the *first known substantial description of the astrolabe during the years 856-57 AD*, the date of the star table, which was based on the Mumlahan Tables. People from Muslim Civilisation continued to use and contribute extensively to this device that making astrolabes became an art.

Contribution to the Field of Optics and the Scientific Method

Famously Latinized as Alhazen, Abū Alī Al-Ḥasan ibn Al-Ḥasan ibn al-Haytham (965–1039), was an Arab or Persian Muslim scholar who made significant contributions to the principles of optics, as well as to mathematics, astronomy, anatomy, medicine, engineering, psychology, ophthalmology, philosophy, physics, visual perception, and to science in general with his *introduction of the scientific method*.

Ibn Al-Haytham is widely regarded as 'the father of optics' after his influential Kitāb Al-Manāzhir (The Book of Optics), which accurately explained and proved the modern intromission theory of visual perception, and for his experiments on optics, including experiments on lenses, mirrors, refraction, reflection, and the dispersion of light into its constituent colours. He studied binocular vision and the moon illusion, speculated on the finite speed, rectilinear propagation and electromagnetic aspects of light, and argued that rays of light are streams of energy particles travelling in straight lines. Described as the **first scientist**, Ibn Al-Haytham brought about the process of scientific method due to his constant doubt on the human being's ability to understand nature's works systematically and properly.[10]

"Due to his quantitative, empirical and experimental approach to physics and science, he is considered the pioneer of the modern scientific method."[11]

Contribution to the Field of Mechanics

Badī-uz-Zaman Abul-Iz ibn Ismā'īl ibn Ar-Razāz Al-Jazarī (1136–1206) was a Muslim polymath, a scholar, inventor, mechanical engineer, artisan, artist and mathematician. He is best known for writing 'The Book of Knowledge of Ingenious Mechanical Devices' in 1206, where he described 100 mechanical devices of which include the camshaft, crankshaft, combination locks, segmental gears, mechanical controls and the earliest water supply system.

Islamophobes – Mockingbirds of the Concrete Jungle

The modern age is one which on one hand, preaches that empirical knowledge is the only true means of distinguishing between reality and falsehood, but on the other hand, it has witnessed an increasing fascination with the world of 'fantasy' and 'fairy tales'.

Ask any rational person for the criteria to determine what is 'real' and what is not, and the response will usually resound to the effect that if one cannot have any sensory perception of a thing, proving its reality is almost impossible. In the end, distinguishing between falsehood and reality boils down to one's method of interception of that knowledge, which in turn gives one the understanding of what is definite and indefinite.

Knowledge then, is the acquaintance of facts, truths or principles derived from experience or report. In simpleton terms, we may either acquire knowledge through our own experience of seeing, hearing, touching, tasting, smelling etc. or by a transmission of information (from one person or from one source to another) which is then intercepted by the same means of initial acquisition i.e. sight, hearing, etc.

Hence if someone makes an Islāmophobic statement, it is merely that person's 'knowledge' regarding the 'information' about what he / she 'believes' to be 'facts' or 'truths' by that person's experience, or by the 'reports' of what has been seen or heard, etc. by oneself or by others.

Surprisingly, majority of people who harbour such hatred – in the form of Islamophobia –, usually possess neither personal experience of the accusations they pose against Muslims, nor have they verified the reports. They are merely *'mockingbirds' of the concrete jungle*, who simply mimic what they 'hear' and thus are a huge cog in the Islāmophobia industry, and must therefore take responsibility for their role in driving hate crimes against Muslims.

Essentially, this tells us that in a time of science and atheism, which preaches the epistemology that knowledge of a thing is only true if it is acquired through sense perception, yet the same 'rational' beings have no qualms in 'believing' any information they receive about Islām and Muslims, so long as the 'report' paints Muslims in the garb of negativity.

The hypocrisy is mystifying to say the least, because these are the very people who will defend their own beliefs and ideologies with every ounce of their energy, yet they are unapologetic in disrespecting another religion based on 'unknown' or 'untested' information. Is this what the world is meant to embrace as 'ultimate truth?'

Speaking on the side of Islām however, its socio-moral code has even taken this factor into consideration by advising its reader as follows,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن
جَاءَكُمْ فَاسِقٌ بِنَبَإٍ
فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا
عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

"O People who Believe! If any ***miscreant*** *brings you some tidings,* ***verify it****, lest you* ***unknowingly cause suffering to some people****, and then remain repenting for what you did."*[12]

The Qur'ān induces the rational faculty by stating that the 'source' of information must be considered first, and if the source is unreliable then it follows that the information is unreliable too. In order to resolve the question pertaining to the validity of the information received, the Qur’ān commands that we ‘verify’ the news before settling upon a position which we may regret at a later stage if the information turns out to be fictitious.

Thus, when an ‘educated’ Muslim receives news which may be offensive or detrimental to an unknown party, then the educated Muslim is not to take a preconceived position on the matter until the information is verified.

Now that we have understood the Islāmic position on dealing with matters of this nature, let us progress to juxtapose that view against the method employed by the secular world thus far.

The secular world has synonymized the word ‘Islām’ with the word ‘terror’. Many scientists, atheists and apologists have echoed these vile statements and have accused Islām of being a religion which encourages its adherents to ‘*Kill all infidels*’.[13]

As a result of this systematic vilification of Islām and Muslims via propagation of flagrant misinformation, this generally held secular view regarding the Qur’ān has not been verified, yet it has been accepted as well as propagated through news media and social media to the extent of people or companies arranging paid adverts in public spaces to demonize Muslims.

Thus, the forthcoming chapter titled “False Allegations Against Islām and its Prophet ﷺ ” will focus on a response to clarify that the allegations are either conjectural, calculated, or ignorantly propagated amongst people.

We are obliged to ask, ‘What then, was the verification process to ‘justify’ such actions by these supposedly rational human beings?”

“What are the rights of Muslims in this regard, if indeed they do possess any?”

"Why have the allegers not questioned the authenticity of that message yet?"

Contrarily, there are thousands of videos documenting Israeli soldiers clearly perpetuating hate crimes against unarmed Palestinian children. There are videos of reporters dressed clearly in the attire to suggest that they are from the media, but have been killed by 'sniper' fire. There are doctors, nurses, by-standers who have been killed for having committed no crime besides aiding the weak and oppressed against oppression!

When these videos are 'seen' by those who claim to have the greatest intelligence gathering services in the world, or by those who claim to be advocates of Human Rights and Democracy, or to those 'sensible' human beings who address themselves as 'atheists' or 'scientists', why then are these Zionist Jews not considered to be 'terrorists' as well? Does the scope for terrorism differ based upon 'who' commits these heinous crimes? It certainly seems so, and anyone who is willing to tell the truth aka 'whistle blowers', will have paid a heavy price.

Once again, seeking the truth, or speaking the truth seems to be a massive problem for this secular age? We reiterate, that it may be – and God Knows best – that the intent to destroy religion is in actuality a plan to change the way people perceive 'truth' from 'falsehood'.

In relation to why a Zionist Jew can be confident enough to do as he pleases with no concern of backlash whatsoever, is perhaps to do with the tight-knit laws against "Anti-Semitism"?

We thus motivate our readers to pressure their leaders into exhaustively working towards a bill which protects Muslims too from such slanderous allegations. Perhaps a bill that reads, "The Islāmophobia Act". Of course, one can only dream of such equality of human rights...right?

When we compare the number of Jews against the number of Muslims, we will deduce that the perception which leads people to Islāmophobia is 'illogical', and 'untrue'. This can be deduced by a mere comparison of numbers.

Israeli news agency, Haaretz released statistics regarding the global Jewish population in 2018 according to the calculations of Professor Sergio Della Pergola, Israel's leading expert on Jewish demography. They refer to what is defined as the "core Jewish population" of the world,

> *"On the eve of Rosh Hashanah, the world Jewish population totals 14.7 million – hardly changed (an increase of 0.01 percent) from a year ago, according to figures published Sunday by the Jewish Agency....Of the total, 6.6 million Jews (45 percent) live in Israel, and among the 8.1 million Jews who live outside Israel, 5.7 million (70 percent) live in the United States."*[14]

In contrast of the above figures, Muslims make up approximately 1,78 billion of the world's population, yet almost no aid is offered to them when they are thrown in concentration camps for the only crime of being Muslim? Why so? If 'terrorism' was the main objective being taught to every Muslim, then surely 1,78 billion Muslims would have been committing acts of terrorism daily? Why is it that from the entire population of Muslims, only a few percent of that figure harbours extremist inclinations, yet the entire Muslim world is painted with the brush of terrorism?

This is what 'Islamophobia' is all about. It is an 'irrational' fear of the global populace of Muslims, based on the isolated actions of a meagre few, who have not understood the religion themselves. Until and unless a genuine bias free attempt is made, then the allegers are in no position to comment on the matter at all.

Thus Islāmophobia is responsible for many hate crimes across the world yet there is almost no protection offered to Muslims for this illogical victimization. Nonetheless, from our perspective, we shall endeavour to at least refute these allegations from a theological standpoint so as to ensure that the excuse of ‘ignorance’ can no longer be utilized as a scapegoat when apprehended!

Conclusion to Chapter Two

We have asserted beyond all reasonable doubt that the recognition of this systematic vilification and demonization of Islām and Muslims is not a viewpoint limited only to the Muslim worldview, but in fact, there are those who have been brave enough to stand in solidarity against Islamophobia, even though they are not Muslim, and we salute them, for indeed truth will ultimately prevail over falsehood (17:81)

Unfortunately though, the fact which must be acknowledged is that the demonization of Islām has resulted in a global developing hatred against Muslims. The results of this vilification will be disastrous on both ends if leaders do not act responsibly in the name of peace and tolerance.

This however can only be established when there is a movement for clarification of these false notions against Muslims from non-Muslim voices, that is, only if the secular educational institutions can be honest and responsible enough to teach history without being biased.

As the chapters progress, it will become apparent that these established historical facts have escaped even those who are heralded as the pinnacle of the so-called intellectual geniuses of the 21st century, and such, my dear readers, is the power of media manipulation, when fuelled by ignorance!

– In the end, Allāh ﷻ Knows Best –

* * *

Chapter Three

FALSE ALLEGATIONS AGAINST ISLĀM & ITS PROPHET

False Allegation 1 – The Qur'ān Calls for Muslims to Slay All Infidels!

Accusers – Mainly Christian Apologists and certain Atheistic lobbies

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"Our reason for discussing this allegation first is mainly to illuminate the reader on how easily one can be shepherded by propaganda of this nature when the subject of discussion is taken on face value without any insight. Subsequently, those who obey the shepherds of the media are thereby penned into a cage of supposed freedom of thought."

False Allegation 1 – The Qur'ān Calls for Muslims to Slay All Infidels

Islām is a very barbaric religion which does not have room for religious tolerance whatsoever as its Holy book viz. the Qur'ān clearly calls for the killing of *all infidels* as the following verse clearly states,

*"Slay the **infidels** wherever you find them."(9:5)*

It is clear from the above text that the God of Islām encourages His servants to a free-reign killing of those who reject belief in Him. How could anyone believe in a God, who supposedly is a Merciful and Benevolent God, but who command His servants to kill all infidels with such unrestraint?

Response to False Allegation 1

The Qur'ān contains over six thousand verses, yet people of ignorance and hate prefer to focus on one verse which 'supposedly' promotes violence. Why is it that I have not heard those same Islamophobic lobbies discuss the numerous verses in the Qur'ān which preach compassion and peace? Apologists the likes of Dr. David Wood, have aspersed many ludicrous claims (which will be clarified in this book – God Willing) in the past. He also claims to have *studied the Qur'ān several times*, yet he is one of the forerunners in advocating allegations of this nature. His lies (that he has studied the Qur'ān) will become apparent with relative ease, because our methodology will prove that Dr. David Wood is a schoolboy in the presence of Islāmic scholars, and like any teacher, we will gladly school him in the art of Qur'ān here in this book.

Contemplatively, 113 of the 114 chapters of the Qur'ān commence by declaring God as One who is Compassionate and Merciful, but where is the promotion of this fundamental Islāmic ideal?

For those who blatantly disregard the entire Qur'ānic corpus on the subject of peace, and who follow to only promote its viewpoint on war, we request of them to desist from this bias conduct as it is utterly irresponsible and a grave accusation committed against an entire religion.

Furthermore, it is sufficient proof that the alleger either has no knowledge of the other verses, which in this case, debating such a person is useless because the person will be at an intellectual disadvantage from the onset. Or because the person 'knowingly ignores' the positive messages located within the Qur'ānic corpus in fear that its message of peace, love and unity may draw ion people from their own faith towards it. If this is the case, then it proves that the propagation of such misinformation is carried out with view to strategically vilify the Qur'ān.

The Qur’ān Promotes Justice

In the previous chapter we clarified that according to the Qur’ān, when information is brought forth, it must be verified. The enemies of Islām enjoy propagating this supposed ‘Kill Verse’ to their circles of miscreants, yet when quizzed about the mechanics and dynamics of the verse, they are left dumbfounded in silence.

The Qur’ān explicitly states,

لَّا يَنْهَاكُمُ اللَّـهُ عَنِ
الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي
الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن
دِيَارِكُمْ أَن تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ
اللَّـهَ يُحِبُّ الْمُقْسِطِينَ

“God does not forbid you from being good to those who have not fought you in the religion or driven you from your homes, or from being just towards them. God loves those who are just.”[15]

Surprisingly, nobody has heard of the ‘Just Verses” from any of the YouTubers out there, or in general from those who promote hatred and violence against Islām and Muslims! Or is it surprising at all? This is a question which will become evident as we progress to respond to this ludicrous objection and unravel the mystery surrounding the question of ‘why’ do such questions arise in essence?

Additionally, many are unaware that the Qur’ān’s call is predominantly towards peace,

وَاللَّـهُ يَدْعُو إِلَىٰ دَارِ
السَّلَامِ وَيَهْدِي مَن يَشَاءُ
إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

“And Allāh calls to the abode of peace, and guides whomever He wills on the Straight

Path.[16]

Resuming the discussion regarding the objection that the Qur'ān promotes, nay commands the **killing of all infidels**, on face value, the generally cited verse seems to be exactly in accordance to the false claim. Is there any non-Muslim who could bear to read such a blatant statement and not feel offended by it? A cursory investigation of the subject reveals that majority of the news media and social media sites utilize the above cited translated version of the verse when the topic of Islām and Terrorism is rife, thus promoting their propaganda against Islam.

Hence our reason for discussing this misconception first is mainly to illuminate the reader on how easily one can be misled by propaganda of this nature when the subject of discussion is taken on face value without any insight.

What are the Implications from such an Allegation?

This type of misinformation is the designated archetype for the following of audiences,

1) **Non-Muslim extremists against Islam** – An extremist who harbours animosity towards Islām is constantly in search of any information to feed his hunger for hatred. Citations (like that of the aforesaid one) is exactly the push that an extremist needs to incite violence against innocent Muslims. This group is most easily influenced regarding matters of this nature. Hence the majority of opposition against Islām and Muslims comes from this group of people. Little do they know that there are puppeteers who have been manipulating their emotions, based on false information. Alas, emotion does tend to blind one from the rationale.
2) **Uneducated Muslims** – The modern age must pay homage to Islām, without which, the very algorithms designed to ensure the stability and growth of the mainstream social media platforms would not have been possible. Whilst Islāmic history glitters with the radiance of a galaxy of stars in academic excellence, unfortunately, the modern age has seen a rapid decline in the various faculties of knowledge which Muslims once dominated. Contemplatively, this may be due to a disassociation with the Qur'ān and consequent inclination to materialism resulting in a return to a period of 'ignorance'. As a corollary, many Muslims themselves harbour 'doubts' about their belief due to their inability to identify the deception in their midst. If knowledge is indeed light, then ignorance is undoubtedly darkness.
3) **Extremist Muslims** – Those Muslims whose understanding of the Qur'ān and prophetic way is as shallow as poor man's ego, tend to utilize the misinterpreted verses (of the above cited nature) to quench their lust for blood. Retrospectively, when a non-Muslim behaves indecently towards a Muslim due to his or her ill-conceived ideas about Islām, then even Muslims are willing to concede the

benefit of doubt upon that particular non-Muslim, on the basis that he or she may not possess the requisite understanding of the subject. On the other hand, when a Muslim uses this verse, or a verse of its kind to promulgate such scandalous misinformation, then it is due to either blissful ignorance or mass stereotyping. Unfortunately, views of this nature from Muslims, only complicates matters further by fuelling the belief that Islām preaches such extreme tenets. Of course, for those who promote such an idea that the Qur'ān contains a 'Kill Verse' is actually arming the ignoble extremist to attacking all infidels. Could this perhaps be a means to incite violence between Muslims and non-Muslims? It certainly seems to be the result of such a cunning plan.

4) **Uneducated non-Muslims** – The aforesaid allegation stands as information (possibly) intended to deter any would-be Muslims from this beautiful religion. Of course, even a non-Muslim inclined towards the religion may view the above cited verse as offensive, and subsequently reconsider their position, because if the interested non-Muslim really reflects upon this, then the implication would be that for him or her to embrace this faith, it would imply that one's own parents, who will remain infidels long after his or her reversion to Islām, would eventually be viewed by their own child as people who could be killed due to their infidelity? I doubt any sane person would ever want to accept that faith! Muslims who fail to grasp the frustration of non-Muslims on matters of this nature are also part of the problem.

Consider the following; News regarding a peaceful religion reaches the ears of a 'Muslim' who then decides to research the creed and tenets promulgated by its religious text. A short while later, this Muslim comes across a verse which states, "Kill the Muslim wherever you find him!" Certainly such a finding would be offensive for any and all Muslims. Likewise, we are amenable to the position of those non-Muslims who do not harbour enmity against Islām and Muslims, but whom, in the wake of the spread of such vile information, find the courage to seek the truth from Muslim scholars prior to painting the entire religion with the brush of guilt for a crime it did not commit. We further invite all those non-Muslims to apply the rational faculty and give due diligence to the Qur'ānic methodology first, and to follow the protocols laid out by the illustrious scholars of Islām, prior to deducing erroneously.

All of the above has been elucidated to display to the reader a mere cog in the giant scheme towards the systematic vilification of Islām and its Prophet ﷺ in the modern age.

Resuming the allegation which purports Islām as a religion which commands its followers to kill 'all infidels', let us commence by firstly clarifying to the reader that the allegation is indeed false, and that the Qur'ān makes no such command to its adherents.

The Three Fallacies of the Argument

The origin of this problem is three-dimensional,

1) Mistranslation
2) Contextomy
3) Irrational

Hence our rebuttal will be based on the three aforesaid fallacies located within the allegation.

Fallacy 1 – Mistranslation – (by either ignorance or intent)

Insofar as the mistranslation is concerned, the ‘Kill Verse’ quoted by many of the apologists and enemies of Islām reads,

“Slay the ***infidels*** *wherever you find them.”(9:5)*

If the English translation was to be re-translated into Arabic from even a rudimentary translation program, it would read,

فَاقْتُلُوا **الْكافرين** حَيْثُ...“
وَجَدتُّمُوهُمْ...”

The translation for the above Arabic would now be read as,

“Slay the ***infidels*** *wherever you find them.”*

The reader is probably wondering at this juncture as to what is the difference between this translation and the translation of the accusers? Well, the difference is such, that even if an ardent enemy of Islām searched for an Arabic verse demanding the deaths of all ‘infidels’, no such verse will ever be found because **no such verse exists in the Qur’ān.**

We hereby challenge all the accusers to search the entire corpus of the Qur’ān in order to locate for us an Arabic verse stating that all ‘infidels’ are to be killed. The reason for our emphasis and insistence on locating the Arabic equivalent for such a statement is primarily due to the fact that the Qur’ān was revealed in the Arabic language.

This is attested on numerous occasions, and one such instance explicitly states,

إِنَّا أَنزَلْنَاهُ قُرْآنًا
عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

“Indeed We have sent down an Arabic Qur’an, so that you may perceive.[17]

Hence all ‘translations’ must be approached as mere interpretations because the

‘Qur’ān’ is only in Arabic. Here we notice the schoolboy error made by most of the accusers. Their lack of insight into the Arabic exposure becomes their *Achilles Heel* in the end. Had they at least checked the Arabic meanings instead of hastily developing an opinion in opposition to its message, then there would be no need for us to even write such a lengthy rebuttal to expose such a weak argumentation at all.

So what then, is the correct verse with the suitable translation that has been either overlooked due to the bliss of ignorance, or due to the smug of arrogance?

The appropriate translation of this supposed ‘Kill Verse’ in the Qur’ān reads as follows,

“…Slay the ***Polytheists*** *wherever you find them…” (9:5)*

In contrast, the two translations are constellations apart. The first translation (from the apologists like David Wood, etc.) seems to depict a view that the God of Islām calls for a killing of ‘any and all disbelievers’ wherever they may be, thus giving open range to hunt and kill disbelievers for all time.

The correct translation of the verse however, limits the divine permission to slay only ‘Mushriks’ (polytheists) and not every disbeliever. Even here, the verse is not to be taken on face value because it still remains out of context. Since we have proven that the verse has been mistranslated, we move on to elucidate the second dimension of the problem in the argument, which is the problem of contextomy.

Fallacy 2 – Text VS Context

As we have asserted aforetime, the Qur'ān is not to be approached as a mere book in the likes of a novel or magazine. Rather, the Qur'ān has within it, an intelligible system which can only be understood by men of intellect (38:29), who ponder upon its meanings (47:24).

Those who study its verses in isolation wrongfully arrive at conclusions which are in contradistinction of the Qur'ānic stance on the subject matter. This particular false notion has gained such momentum within the circles of the ignoble, that it has been solemnized as "The Kill Verse". That alone stands to elucidate to the reader how swiftly incorrect information can be presented as evidence to distort the viewpoint of a religion.

Insofar as the infamous views concerning the false claim alleging that the Qur'ān commands Muslims to 'slay all infidels' is concerned, we have exposed the blatancy of that lie already by proving that it was mistranslated. Now, whether that occurred in error or endeavour, God knows best, but the latter seems the more likely possibility.

Contextually, even if a polytheist was to stand in objection to the Qur'ānic view of the correct translation of the verse, we affirm that the verse can only be understood once studied from the socio-historic background, without which, the relevant information will not just be lost, but changed by the inadequacy of the researcher.

Consider the following fictitious example and the detriments of narrating an incident without knowledge,

> *"He shoved his way through the hordes of townsfolk waiting in anguish for answers regarding the murder, when suddenly it was heard from afar, "John killed himself! He killed himself!" cried out Joseph as he stood tall amongst the bewildered mob.*

For any reader, or onlooker who had momentarily joined that gathering, the logical conclusion would be that John had indeed committed suicide, and that was the very 'murder' which the people had gathered to inquire about. The excerpt alludes to nothing else but this “John killed himselfı”. Hence if anyone arrives at that conclusion; it will be understood as based on ‘hearsay’, except for those who are actually knowledgeable on the context of the statement prior to it being said. We now present that context for the benefit of the reader,

> *“...Jacob and Joseph were co-accused alongside John, for the premeditated murder of Madame Levine. When questioned about his part in the murder, Joseph was asked, “Were you accomplice to the actual killing of the innocent Madame Levine? Or did John kill by himself?” shaken up from the entire scenario, and therefore unable to string together a simple answer, the response was, “John killed himself! He killed himself!” cried out Joseph as he stood tall amidst a bewildered mob”*

Unsurprisingly, the context reveals that John is very much alive, and that he was being ratted out by his accomplices in order to exonerate themselves from the penalty which awaited them. What was ‘heard’ was diametrically opposed to the reality of the situation, thus the problem of promoting ‘hearsay’ without knowledge is evident for the reader.

Context then, is the thin line between truth and falsehood when approaching the historical record, particularly the Qur’ānic verses, which are backed by textual evidence elucidating the socio-historical dynamic one is required to understand in order to extrapolate the gems of wisdom located within its truthful pages.

Within the subject of Qur’ānic sciences, the seeker of knowledge must take into account the following prerequisites at a basic level, without which, the information will remain inconclusive.

a) **Asbāb-un-Nuzūl** – Reasons for Revelation. This entails a study of the socio-historic background of verses or series of verses allowing the seeker of truth to ascertain the much needed perspective of the deeper insight of the verse. This gives the student of the Qur’ān the opportunity to assess whether the verse was Makkan or Madīnan, thus establishing a timeline for the said verses of study.

Furthermore, the commands of verse are ‘dependent’ on the context of its revelation. Hence it is vital.

b) **Siyāq-o-Sibāq** – Perspective Analytics (or Contextual Probing). This aspect is connected to *point a* as it infers a process of searching the previous and post-verses related to the verse of study as well as the Asbāb-un-Nuzūl (socio-historic background). Example, if a person is studying Sūrah 2 Verse 100, then the student must also research the verses before and after that particular verse as well.[18]

c) **Ām and Khās** (General and Specific) – The Qur’ānic verses have been divided into two categories by its own admission (3:7) viz. **1)** Explicit and **2)** Linguistically ambiguous. In order to maintain a contextual understanding of even the explicitly clear verses, the scholars have further categorized the verses into those verses which give off a general meaning, and those which are specific to a scenario or event in the prophetic era. This principle has been explicated in order to safeguard the student of the Qur’ān from falling prey to the very misapprehensions we are defending in this work. Had any of the apologists actually studied Islām accordingly, they would never have arrived at the ridiculous conclusions they deduced in the first place.

At the bare minimum, the above information will assist in alleviating many misconceptions. A lack of this basic procedural analysis will consequently lead to a rise in, and prevalence of, false notions, which will eventually lead to graver misapprehensions. Now that we have clarified this point, we can proceed to display the verse within the **correct context**, and conclude by discussing the third fallacy regarding the irrationality of the claim.

The Kill Verse in Context

As cited earlier, the supposed ‘Kill Verse’ or ‘Sword Verse’ is located in the 9th chapter[19] of the Qur’ān known as Sūrah At-Taubah (Repentance). This is a very unique chapter of the Qur’ān as it is the *only* chapter that does not commence with the customary ‘Bismillāh’, which stands to constantly remind the reader of God’s Divine attributes of ‘Mercy’ and ‘Compassion’.

This I believe, is again a display of the Divine Wisdom at work, as the lack of the ‘Bismillāh’ at the commencement of the chapter implores the reader to reflect upon ‘why’ only for this chapter?

That question leads one to the prophetic biography in order to ascertain a timeline for its revelation and to further establish whether or not the absence of the ‘Bismillāh’ in this chapter was by forgettery, or by intent?

A cursory study of the chapter reveals that the absence of the ‘Bismillāh’ was in accordance to the divine instruction and in consequence of the wrath of God Almighty directed at those who reneged on their promise to the Muslims. However, prior to delving into the verses, we must affirm the following points from the rationale.

1) For any student of history, it will be clear that the rules of engagement differ during war. This in fact remains clear today as wars are ongoing in the Middle East with a few unbiased media reports clarifying the incessant oppression and genocide against innocent civilians who are regarded as nothing but ‘collateral damage’ in the pursuit of war objectives. Likewise, if ‘war’ becomes a means to justify ‘killing’ then the reader must take note of the pivotal factor which all of the atheists, Christian apologists and haters alike, intentionally fail to mention i.e. that the verse (of discussion) was ‘specific’ to a time in which war was in effect. Hence the chapter commences in a very harsh tone, without the ‘Bismillāh’.
2) Insofar as the context for the verses is concerned, the scholars opine that Sūrah

At-Taubah was revealed after the Treaty of Hudaybiyyah[20]. This information is vital as it sets the tone and understanding for the verse in question and assists in establishing a timeline for the event. Timelines are of strategic importance when studying any historical narrative, as history deals with 'past' events and is therefore time-specific. Hence a true account of history must be analyzed with view to the timeline of events.

3) The violation of the terms set in the Treaty of Hudaybiyyah between the Muslims and the Pagans resulted in the revelation of verses from Sūrah At-Taubah in discussion.

Verses 1-13 of Sūrah At-Taubah reveal that the stance of the Muslims and the Islāmic state of Madīnah on this matter is a corollary of the conduct of the polytheists of Makkah who,

1) Violated the treaty
2) Plotted to expel the Messenger ﷺ from Makkah.
3) And who chose to be the aggressors *first*.

Thus, the Qur'ān clarifies that the command from God during this time of war, and in response to an act of war, and was therefore not a step initiated by the Muslims.

Contrarily, this was in response to the polytheist's disavowal of the terms set in the treaty.

With all of the aforesaid information having been elucidated, let us now commence to understand the verses from the perspective of peace, during a time when one party breaches the conditions of a treaty.

The opening verse of the chapter clarifies the context for anyone who has even a modicum of understanding. Alas, – in my insignificant opinion – these attacks on Islām are from a very 'intellectual' and 'elite' group of people who instead, choose to utilize that God-given rational faculty to create fasād (corruption) against the Qur'ān.

However, any unbiased approach to the book of Allāh ﷻ elucidates that the key to unlocking the barriers for those misconceived thoughts lay in commencing the analysis of the chapter like any chapter ought to be approached, i.e. at the beginning!

Sūrah 9, Verse 1 –

بَرَاءَةٌ مِّنَ اللَّـهِ وَرَسُولِهِ
إِلَى الَّذِينَ عَاهَدتُّم مِّنَ
الْمُشْرِكِينَ

*(This is a) Severance of ties proclaimed by Allāh and on behalf of His Noble Messenger, towards those **polytheists** with whom you **had a treaty**.*

The two evident points to note here are,

1. The opening verse addresses the 'polytheists' and not the 'infidels'. Hence it is a conspiracy to assume that the supposed 'Kill Verse' invites Muslims to annihilate all infidels for all-time. Rather, the specificity of the verse stands not against all infidels, or even all polytheists, but against only 'those' polytheists who reneged against their word and who violated the terms of the treaty. Hence if a person was regarded as a polytheist by the Muslims based on his theology, but was from India at the time, then even though he is a polytheist, the command of the verse would not have applied to that person due to the specifics of the second point of note attached to the first, as we will see in point 2.
2. The treaty in mention is that of the Treaty of Hudaybiyyah which the Qur'ān here refers to as being an agreement that occurred in the 'past'. This is because, the verse was revealed after the treaty was breached, and a violation of a peace treaty by either party would be considered an act of war by the other.

Meaning, the verse was specific to only those polytheists from Makkah (and those aligned to Makkah), whose tribes and peoples etc. were signatories or in support of that treaty.

Consequently, God Almighty issued the above decree on the mechanics of dealing with *those polytheists* who turned their backs on the agreement, and not an ‘open range’ to slay infidels!

Sūrah 9, Verses 2-3,

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ
أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ
مُعْجِزِي اللَّـهِ ۙ وَأَنَّ اللَّـهَ
مُخْزِي الْكَافِرِينَ ﴿٢﴾ وَأَذَانٌ
مِّنَ اللَّـهِ وَرَسُولِهِ إِلَى
النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ
أَنَّ اللَّـهَ بَرِيءٌ مِّنَ
الْمُشْرِكِينَ ۙ وَرَسُولُهُ ۚ فَإِن
تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن
تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ
غَيْرُ مُعْجِزِي اللَّـهِ ۗ وَبَشِّرِ
الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ
﴿٣﴾

“Travel freely in the land for four months, and bear in mind that you cannot escape from Allāh, and that Allāh will humiliate the disbelievers. ***(2)*** *And proclaim from Allāh and His Noble Messenger to all men on the day of the Great Pilgrimage (Hajj) that Allāh is disgusted with the polytheists, and so is His Noble Messenger; so if you repent it is better for you; but if you turn away, then know that you cannot escape from Allāh; and give the* ***disbelievers*** *the glad tidings of a painful punishment.* ***(3)****”*

Despite their betrayal of the agreement, the polytheists were still allowed the freedom of movement – albeit for a limited time – to move in and out in order to make their choice and prepare appropriately. The divine warning stipulated that once this period of clemency expired, *those polytheists* who persisted with their evil agenda to violate the peace would meet a humiliating end.

The polytheists were also advised to repent, which would subsequently *absolve them from the predicament* they were in. Furthermore, towards the end of the above cited verse, the reader will notice the word 'disbelievers' or 'infidels' mentioned, which corresponds to the Arabic of كَفَرُوا further cementing our viewpoint that the objectors have blatantly mistranslated the 'Kill Verse' to imply all 'infidels' when in fact the word 'infidel' is not even utilized in the Qur'ānic Arabic for the word they assigned that meaning to. However, its location in the same series of verses stands to exhibit that weakness or agenda behind their claim.

Sūrah 9, Verses 4

إِلَّا الَّذِينَ عَاهَدتُّم مِّنَ
الْمُشْرِكِينَ ثُمَّ لَمْ
يَنقُصُوكُمْ شَيْئًا وَلَمْ
يُظَاهِرُوا عَلَيْكُمْ أَحَدًا
فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ
إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ
يُحِبُّ الْمُتَّقِينَ

"Other than those polytheists with whom you had a treaty, and they have not diminished anything from your treaty nor supported anyone against you – therefore fulfil their treaty up to the appointed term; indeed Allāh befriends the pious."

The divine justice of the Qur'ān is in plain sight; alas the only requirement is vision!

Contextually, the statement regarding the ‘polytheists’ was not to be generalized at all. Rather, it clarified that even though some of them were treacherous and sought to disrupt the equilibrium of unity and harmony that the treaty had borne, not all polytheists were to be treated the same, or painted by the same brush!

Instead, those who did not renege on their word and who were not co-conspirators to advocating war against the Muslims were to be viewed as allies and under the auspices of the treaty, until proven otherwise.

In contrast to the very allegation of discussion, it is astounding to note that if we are to derive a lesson from this accurate contextual representation of the Qur’ān, then the lesson resonates to this day by explicitly declaring God’s ‘Justice’ which advocates that **only the guilty party be punished** and those who are innocent of the accused crime should be treated innocent until proven otherwise!

Thus we appeal to those myopic folk whose animus for Islām blinds them to such an abyss, that even when the Qur’ān speaks justly, they see the very nature of their heart’s essence and progress to advocate what they see, but what isn’t really there to be seen at all!

Thus, to vehemently accuse billions of Muslims for a crime which their religious text did not advocate, is to sentence the innocent without any basis whatsoever. This is known ‘injustice’.

Sūrah 9, Verse 6

فَإِذَا انسَلَخَ الْأَشْهُرُ
الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ
حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ
وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ
كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا
وَأَقَامُوا الصَّلَاةَ وَآتَوُا

ۚ الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ
إِنَّ اللَّـهَ غَفُورٌ رَّحِيمٌ

“Then when the sacred months have passed, ***slay the polytheists wherever you find them****, and catch them and make them captive, and wait in ambush for them at every place; then* ***if they repent*** *and keep the prayer established and pay the charity,* ***leave their way free****; indeed Allāh is Oft Forgiving, Most Merciful.”*

For the first time, we have the full supposed ‘Kill Verse’ in view, which, for any person with even announce of intellect will agree that it states,

a) Only after the allotted time has passed for those treacherous polytheists who reneged on the treaty, then after their period of clemency, if they do not repent (from their disloyalty), then permission is granted to kill **only** them.
b) However, being a God whose divine attributes of forgiveness and mercy are emphasized far beyond His attributes of chastiser for those who transgress the limits, Allāh ﷻ states that even from amongst the treacherous polytheists, those who repent should be forgiven. Hence, even though the order was given specifically to kill those insolent folk who attempted to create mischief, the Qur’ān advises that forgiveness is an option still open for those who seek it.

In adherence to this most wonderful teaching of the Qur’ān, we acknowledge that whilst there are people out there who intend to disrupt or quell the growth of Islām via their media propaganda, we invite them to repent from their malicious attack of Islām and Muslims, and it they do repent, then we too can forgive them as God if Oft-Forgiving and Merciful.

Summarily, some the verses to follow verse 5 state,

- (9:6) Protection should be granted to those who seek it and they should be invited to listen to the call of Islām and they should be returned to a place of security.

- (9:16) If the polytheists betray the Muslims after allying with them, then they should be fought against. However, the reason should be with hope that they desist from their behaviour, and not for revenge.
- (9:13) The Qur'ān then appeals to the rational faculty of the believers in order for them to identify with the treacherous nature of those polytheists, who had not long before this, plotted to expel the Messenger ﷺ from Makkah and even kill him. This was who they were, a people who plotted and schemed. Thus the Muslims should take solace in the fact that it was the polytheists who were guilty of the situation at hand, and not the Muslims.

Fallacy 3 – Irrationality of the Argument in Light of the Qur'ān

Apologists, the likes of Dr. David Wood etc. constantly claim that they have 'studied' the Qur'ān. This is done to assure their followers that they 'know' what they are talking about, and kudos to them, because whilst this may work on an ignoble audience, an illuminated one can see the smoke from the vantage point of knowledge.

Any true student of the Qur'ān ought to know that according to the Qur'ān itself, it was revealed as a book of guidance, not just for Muslims, but a guide to all of humankind (2:185).

The idea of a 'Kill Verse' to all those who reject its message is contrary to the very function it was revealed for, which is to 'guide' humankind away from their disbelief towards belief in One God viz. Allāh ﷻ . What use would there be to send a book of guidance, if you are going to tell the already illuminated few, that their orders are now to kill every person who rejects it? So who will it speak to? Who will it guide if all 'infidels' are killed? That is illogical.

In fact, adding insult to injury, the Qur'ān can go one step further and even clarify that its message is for the 'living', and it can do so to a particular group of people who question it, rather than accept the truth of its message, like the allegers today.

لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ
الْقَوْلُ عَلَى الْكَافِرِينَ

"To warn the living, and to prove the Word against disbelievers."[21]

Thus it is illogical for a person like Dr. David Wood and majority of the apologists and Islāmophobes out there, who brag about their in-depth knowledge of the Qur'ān, but who also, prove at each juncture that they are bereft of any knowledge of this book, thus the lack of respect for it.

Conclusion to False Allegation 1

We have clarified that the supposed ‘Kill Verse’ is nothing but a façade to prevent others from any positive inclination towards the religion of Islām. Some of these miscreants quote another verse with the typical nice-nellyism as we have witnessed from their previous allegations documented in this chapter. That verse (2:191) is also grotesquely misinterpreted as a result of ignorance and numerous agendas against Muslims. Thus, I will not respond to that allegation in this work as I am confident that the reader ought to have grasped the points we have raised here regarding the significance of methodology, as well as the strategic importance of being acquainted with the context of the narrative. The correct methodology will reveal the very same lie and agenda as we have disclosed here.

Conclusively, it is clear, that the verse did not assert a kill order for infidels, let alone for polytheists in general. Rather, in a time of war, God Almighty decreed that those polytheists who reneged on their word to uphold the peace treaty were to be punished, but even then, the doors of forgiveness were not shut on them completely.

– In the end, Allāh ﷻ Knows Best –

* * *

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

“Indeed it is your enemy who is bereft of all goodness.”

(108:3)

False Allegation 2

THE PROPHET MUHAMMAD ﷺ ATTEMPTED SUICIDE SEVERAL TIMES AS RESULT OF HOPELESSNESS. THUS HE WAS A CHARLATAN!

Accusers – Atheists and Christian Apologists

يُرِيدُونَ أَن يُطْفِئُوا نُورَ
اللَّـهِ بِأَفْوَاهِهِمْ وَيَأْبَى
اللَّـهُ إِلَّا أَن يُتِمَّ نُورَهُ
وَلَوْ كَرِهَ الْكَافِرُون

"They want to extinguish God's (guiding) light with their utterances: but God will not allow (this to pass), for He has willed to spread His light in all its fullness, however hateful this may be to all who deny the truth."

(Sūrah At-Taubah, 9:32)

False Allegation 2 – The Prophet Muhammad ﷺ attempted Suicide Several Times

The Prophet of Islām is reported in one of Islām's most trusted works (Al-Bukhārī) to have recurrently attempted suicide. Muslims are well acquainted with the narration in which the Prophet Muhammad ﷺ first encountered Angel Gabriel ﵇ in the cave of Al-Hirā. Little do Muslims know, that after this incident, he was taken to Waraqah bin Naufal who advised him that he was visited by the same angel who visited the previous messengers. The same narration from Al-Bukhārī then progresses to explicitly state,

> *"....the Prophet ﷺ became so sad as we have heard that* ***he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down****, Gabriel would appear before him and say, "O Muhammad! You are indeed Allāh's Messenger ﷺ in truth" whereupon his heart would become quiet and he would calm down and would return home..." (Al-Bukhārī,)*

In Islām, suicide itself is forbidden, and in general, people who commit suicide, or even contemplate it, do so as a result of hopelessness and helplessness and remain in severe punishment. Hence, if Prophet Muhammad ﷺ was indeed a messenger of God, he would not have contemplated suicide at all. This proves beyond all doubt that Prophet Muhammad ﷺ was indeed a charlatan.

Response to False Allegation 2

After perusing the above objection, most logicians, and even ardent law-abiding Muslims could possibly have the very foundations of their beliefs abruptly shaken by this grave lie and heinous accusation told against the Beloved Messenger ﷺ . The devil only needs but a window of opportunity to plant his seed of doubt into the hearts of humankind. If those seeds are then sprinkled with some dark suggestions, the evil seed – if not weeded out efficiently – can swiftly grow into an evil tree.

To the trained Muslim however, the above citation is nothing but a smoke-screen designed to lure the 'unsuspecting' victim, or in this case, the untutored Muslim or ill-informed non-Muslim with the agenda and hope of turning both groups as far away as possible from the religion of Islām. What these ultracrepidarians fail to gather is that whilst their plan is in motion, so too is the plan of God, for He is the best of planners (3:54).

There are at least two possible reasons as to why the objector may have prematurely arrived at the ridiculous conclusion that the Prophet Muhammad ﷺ was 'suicidal'.

1) Ignorance
2) Arrogance

Regarding ignorance as a possibility for this outcome, this view is based on either affording the objector the benefit of the doubt by the Islāmic teaching and application of 'positive thought' on the objector's behalf, or by merely deducing a lack of Islāmic expertise on even elementary aspects of religion, such as methodological analysis and application to the Qur'ān and Prophetic way.[22]

Insofar as arrogance is concerned, suffice to say that ignorance also begets arrogance. Hence when the ignorant objector searches the pages of the Qur'ān and the Sunnah to feed his conspiratorial ways with the intent to arrogantly boast about his achievements – at a later stage – for supposedly dismantling the claim of Islām's validity by way of demonization against its prophet, then this too is a miracle of the Qur'ān (a book that has brought peace to innumerable people who were in search of answers which were found etched within its preserved pages.)

The Qur'ānic message also contains another miraculous quality – amongst countless others – which explains the mechanics regarding those who are soaked in, and who feel they are victorious in condemning its message,

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ
شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ
وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا

خَسَارًا

*"And We send down in the Qur'ān that which is a cure for the Believers, and a mercy – and it **increases only ruin** for the unjust".*[23]

Hence, those who search the Qur'ān for what they consider to be 'flaws', then the miracle of the Qur'ān is such that it will 'increase' this perception[24] of the objector. On the other hand, those who search the Qur'ān without any preconceived bias in hope of unearthing the gems of truth that it contains within its verses, then the Qur'ān will present them with that which they are searching for, and the results are usually concluded with the recitation of the shahādah.[25]

Resuming the discussion on the misconception pertaining to the supposed attempted suicides by the Messenger of God and the implications thereof, our response is two-fold,

1. Textual analysis (Naql)
2. Rational analysis (Aql)

This means of approach by analyses of both textual and intellectual evidences will ensure that all bases are covered in the response so as to close the doors from further objections, should they arise. The reason for this approach is mainly because, in my experience, I have deduced that when an enemy of Islām finds what they consider to be ‘flaws’ within the Islāmic tradition, and follow to publicize those misconceptions, then upon rebuttal, they tend to create rational objections in order to justify the position which they have just been defeated on.

Textual Analysis of Hadīth in Al-Bukhārī

It is vital for the student of Islāmic knowledge to note that whilst Imām Al-Bukhārī's رضي الله عنه Sahīh is undoubtedly a superb collection of Hadīth[26], it is not to be equated to the same level of the Qur'ān. In many instances, people browse the collection of this great scholar without understanding the science of Hadīth which governs the methodology and understanding of the subject for the student of Hadīth. As a corollary of that ignorance, numerous ahādīth[27] are not approached from the Arabic text but from mere translations resulting in the most of the key elements being misconstrued. That being stated, the objection arising from the allegation regarding the Prophet's ﷺ 'supposed' attempted suicide on several occasions is located in the collection of Bukhārī's Sahīh, but the intricacies of the narration are 'lost in translation' by the ignoble. Any true student of Islām will be able to refute this atrocious claim without any difficulty whatsoever.

A key point for all readers will be to take note of the deceptive methodology of the objectors by way of their incessant quoting of ‘excerpts’ from narrations. They manage to always omit the narration in its ‘entirety’ out of their ‘evidence’. This methodology is one of the most dangerous and detrimental as it portrays a ‘tunnel vision’ view and therefore does a great injustice to the subject matter. Hence we shall endeavour to provide the complete narration in its entirety (in both Arabic and English text), to ensure that nothing is lost in translation. For the benefit of the reader, we will highlight the key words in the Arabic text and the corresponding English text to ensure that the information is easier to digest.

When we search the corpus of Imām Al-Bukhārī’s رضي الله عنه wonderful collection, we find this narration mentioned in the first chapter as well as towards the end of his collection.[28] There is however, a magnitude of difference between the narrations in the early chapter of the book in comparison to the narration recorded later. The following is the first narration (of the two which we are presenting) located in chapter one of Imām Al-Bukhārī’s رضي الله عنه collection.

Hadīth 1

حَدَّثَنَا، يَحْيَى بْنُ بُكَيْرٍ
قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ
عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ
عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ
عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ
أَنَّهَا قَالَتْ أَوَّلُ مَا بُدِئَ
بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم
مِنَ الْوَحْىِ الرُّؤْيَا
الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ

لاَ يَرَى رُؤْيَا إِلاَّ جَاءَتْ مِثْلَ
فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ
إِلَيْهِ الْخَلاَءُ، وَكَانَ يَخْلُو
بِغَارِ حِرَاءٍ فَيَتَحَنَّثُ فِيهِ ـ
وَهُوَ التَّعَبُّدُ ـ اللَّيَالِيَ
ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ
إِلَى أَهْلِهِ، وَيَتَزَوَّدُ
لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى
خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا،
حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي
غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ
فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا
بِقَارِئٍ ". قَالَ " فَأَخَذَنِي
فَغَطَّنِي حَتَّى بَلَغَ مِنِّي
الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ
اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ
فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ
حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ
أَرْسَلَنِي فَقَالَ اقْرَأْ.
فَقُلْتُ مَا أَنَا بِقَارِئٍ
فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ،
ثُمَّ أَرْسَلَنِي فَقَالَ {اقْرَأْ
بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ
الإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ
وَرَبُّكَ الأَكْرَمُ} ". فَرَجَعَ
بِهَا رَسُولُ اللَّهِ صلى الله عليه وسلم
يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى

خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رضى الله عنها فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلاَّ وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ - وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ - فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنَ ابْنِ أَخِيكَ فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم خَبَرَ مَا رَأَى. فَقَالَ

لَهُ وَرَقَةُ هَذَا النَّامُوسُ
الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى
صلى الله عليه وسلم يَا لَيْتَنِي فِيهَا
جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ
يُخْرِجُكَ قَوْمُكَ فَقَالَ رَسُولُ
اللَّهِ صلى الله عليه وسلم “
أَوَمُخْرِجِيَّ هُمْ ”. قَالَ
نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ
بِمِثْلِ مَا جِئْتَ بِهِ إِلاَّ
عُودِيَ، وَإِنْ يُدْرِكْنِي يَوْمُكَ
أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ
لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ
وَفَتَرَ الْوَحْىُ.

Narrated by Lady ’Āishah رضي الله عنها (The mother of the believers) “The commencement of the Divine Inspiration to Allāh’s Messenger ﷺ was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hirā where he used to worship (Allāh alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadīījah to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hirā. The angel came to him and asked him to read. The Prophet ﷺ replied, “I am not of those who recite.” The Prophet ﷺ added, “The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, ‘I do not know how to read.’ Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, “I am not of those who recite.” Thereupon he caught me for the third time and pressed me, and then released me and said, ‘Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous." (96.1-3) Then Allāh's Messenger ﷺ returned with the Inspiration and with his heart beating severely. Then he went to Khadījah bint Khuwaylid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadījah replied, "Never! By Allāh! Allāh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadījah then accompanied him to her cousin Waraqah bin Naufal bin Asad bin Abdul Uzzā, who, during the pre-Islamic Period became a Christian and used to write with Hebrew letters. He would write from the Gospel in Hebrew as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadījah said to Waraqah, "Listen to the story of your nephew, O my cousin!" Waraqah asked, "O my nephew! What have you seen?" Allāh's Messenger ﷺ described whatever he had seen. Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allāh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allāh's Messenger ﷺ asked, "Will they drive me out (of Makkah)?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was *treated with hostility*; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqah died and the Divine Inspiration was also paused for a while.[29]

After a perusal of the abovementioned narration, the reader will have observed that the narrative ***makes no mention of suicide*** at all. This is a very vital point which we would like to draw the attention of the reader towards as it will form the primary textual refutation of the misconception from the apologists. We now present the second of the two narrations to highlight the point of discussion.

Hadīth 2

،حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ
،حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ
عَنِ ابْنِ شِهَابٍ،. وَحَدَّثَنِي
،عَبْدُ اللَّهِبْنُ مُحَمَّدٍ
،حَدَّثَنَا عَبْدُ الرَّزَّاقِ
حَدَّثَنَا مَعْمَرٌ، قَالَ
،الزُّهْرِيُّ فَأَخْبَرَنِي عُرْوَةُ
عَنْعَائِشَةَ ـ رضى الله عنها ـ أَنَّهَا
قَالَتْ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ
اللَّهِ صلى الله عليه وسلممِنَ
الْوَحْىِ الرُّؤْيَا الصَّادِقَةُ فِي
النَّوْمِ، فَكَانَ لاَ يَرَى رُؤْيَا
إِلاَّ جَاءَتْ مِثْلَ
فَلَقِالصُّبْحِ، فَكَانَ يَأْتِي
حِرَاءً فَيَتَحَنَّثُ فِيهِ ـ وَهْوَ
التَّعَبُّدُ ـ اللَّيَالِيَ ذَوَاتِ
الْعَدَدِ، وَيَتَزَوَّدُلِذَلِكَ
ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ
فَتُزَوِّدُهُ لِمِثْلِهَا، حَتَّى
فَجِئَهُ الْحَقُّ وَهْوَ فِي غَارِ
حِرَاءٍفَجَاءَهُ الْمَلَكُ فِيهِ
فَقَالَ اقْرَأْ. فَقَالَ لَهُ
النَّبِيُّ صلى الله عليه وسلم ”
فَقُلْتُ مَا أَنَا
بِقَارِئٍفَأَخَذَنِي فَغَطَّنِي
حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ
أَرْسَلَنِي. فَقَالَ اقْرَأْ.

فَقُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ”. حَتَّى بَلَغَ {مَا لَمْ يَعْلَمْ} فَرَجَعَ بِهَا تَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ “ زَمِّلُونِي زَمِّلُونِي ”. فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ “ يَا خَدِيجَةُ مَا لِي”. وَأَخْبَرَهَا الْخَبَرَ وَقَالَ “ قَدْ خَشِيتُ عَلَى نَفْسِي ”. فَقَالَتْ لَهُ كَلاَّ أَبْشِرْ، فَوَاللَّهِ لاَ يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ ثُمَّ انْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى بْنِ

قُصَيٍّ ـ وَهْوَ ابْنُ عَمِّ خَدِيجَةَ
أَخُو أَبِيهَا، وَكَانَ
امْرَأًتَنَصَّرَ فِي الْجَاهِلِيَّةِ،
وَكَانَ يَكْتُبُ الْكِتَابَ
الْعَرَبِيَّ فَيَكْتُبُ
بِالْعَرَبِيَّةِ مِنَ الإِنْجِيلِ مَا
شَاءَاللهُ أَنْ يَكْتُبَ، وَكَانَ
شَيْخًا كَبِيرًا قَدْ عَمِيَ ـ
فَقَالَتْ لَهُ خَدِيجَةُ أَيِ ابْنَ
عَمِّ اسْمَعْ مِنِابْنِ أَخِيكَ
فَقَالَ وَرَقَةُ ابْنَ أَخِي مَاذَا
تَرَى فَأَخْبَرَهُ النَّبِيُّ صلى الله
عليه وسلم مَارَأَى فَقَالَ وَرَقَةُ
هَذَا النَّامُوسُ الَّذِي أُنْزِلَ
عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا
جَذَعًا أَكُونُحَيًّا، حِينَ
يُخْرِجُكَ قَوْمُكَ فَقَالَ رَسُولُ
اللَّهِ صلى الله عليه وسلم “
أَوَمُخْرِجِيَّ هُمْ ”.فَقَالَ
وَرَقَةُ نَعَمْ، لَمْ يَأْتِ رَجُلٌ
قَطُّ بِمَا جِئْتَ بِهِ إِلاَّ عُودِيَ،
وَإِنْ يُدْرِكْنِي يَوْمُكَأَنْصُرْكَ
نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ
يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ،
وَفَتَرَ الْوَحْىُ فَتْرَةً حَتَّى
حَزِنَالنَّبِيُّ صلى الله عليه وسلم
فِيمَا بَلَغَنَا حُزْنًا غَدَا مِنْهُ

مِرَارًا كَىْ يَتَرَدَّى مِنْ
رُءُوسِشَوَاهِقِ، الْجِبَالِ
فَكُلَّمَا أَوْفَى بِذِرْوَةِ جَبَلٍ
لِكَىْ، يُلْقِيَ مِنْهُ نَفْسَهُ
تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ
يَامُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ
حَقًّا. فَيَسْكُنُ لِذَلِكَ جَأْشُهُ
وَتَقِرُّ، نَفْسُهُ فَيَرْجِعُ
فَإِذَا طَالَتْ عَلَيْهِفَتْرَةُ
الْوَحْيِ، غَدَا لِمِثْلِ ذَلِكَ
فَإِذَا أَوْفَى بِذِرْوَةِ جَبَلٍ
تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ لَهُ
مِثْلَذَلِكَ قَالَ ابْنُ عَبَّاسٍ
{فَالِقُ الإِصْبَاحِ} ضَوْءُ
الشَّمْسِ بِالنَّهَارِ، وَضَوْءُ
الْقَمَرِ بِاللَّيْلِ

The commencement of the Divine Inspiration to Allāh’s Messenger ﷺ was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Hirā where he used to worship (Allāh Alone) continuously for many (days and) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadījah to take his food like-wise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Hirā. The angel came to him in it and asked him to read. The Prophet ﷺ replied, “I am not of those who recite.” (The Prophet ﷺ added), “The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, “I am not of those who recite”, whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, “I am not of those who recite (or, what shall I read?).” Thereupon he caught me for the third time and pressed me and then released me and said, “Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot (of blood) Read and Your Lord is Most Generous…up to…….that which he knew not.” (96.1-5) Then Allāh’s Messenger ﷺ returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadījah and said, “Cover me! Cover me!” They covered him till his fear was over and then he said, “O Khadījah, what is wrong with me?” Then he told her everything that had happened and said, ‘I fear that something may happen to me.” Khadījah said, ‘Never! But have the glad tidings, for by Allāh, Allāh will never disgrace you as you keep good reactions with your Kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity afflicted ones.” Khadījah then accompanied him to (her cousin) Waraqah bin Naufal bin Asad bin Abdul Uzzā bin Qusaiy. Waraqah was the son of her paternal uncle, i.e., her father’s brother, who during the Pre-Islamic Period became a Christian and used to write the Arabic writing and used to write of the Gospels in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadījah said to him, “O my cousin! Listen to the story of your nephew.” Waraqah asked, “O my nephew! What have you seen?” The Prophet ﷺ described whatever he had seen. Waraqah said, “This is the same Namūs (i.e., Gabriel, the Angel who keeps the secrets) whom Allāh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out.” Allāh’s Messenger ﷺ asked, “Will they turn me out?” Waraqah replied in the affirmative and said: “Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day when you will be turned out then I would support you strongly.” But after a few days Waraqah died and the Divine Inspiration was also paused for a while and the Prophet ﷺ became so sad **as we have heard** that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, “O Muhammad! You are indeed Allāh’s Messenger ﷺ in truth” whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before. (Ibn Abbās said regarding the meaning of: ‘He it is that Cleaves the daybreak (from the darkness)’ (6.96) that Al-Asbah. means the light of the sun during the day and the light of the moon at night).[30]

Point of Interest – a hadīth is made up of two components.

1) Chain of narration (Sanad)
2) Text of narration (Matn)

The objections and misconceptions brought forth from the ultracrepidarians out there are primarily due to a lack of insight on the inter-related connectivity between the chain of transmission and the text. Most people (including Muslims) tend to focus on the matn (text) without any analysis of the chain of transmission, which is vital in the assessment of authentication if we are to accept the legitimacy of the hadīth. A juxtaposing of the two chains reveals the following,

Hadīth 1	Hadīth 2
Narrator – Ā’ishah رضي الله عنها	Narrator – Ā’ishah رضي الله عنها
5 links (highlighted) in chain reaching the narrator.	9 links (highlighted) in chain reaching the narrator.
No mention of attempted suicide.	Mention of attempted suicide.
Recorded at the beginning of Al-Bukhārī	Recorded towards the end of Al-Bukhārī

May Allāh ﷻ bless the great Imām Al-Bukhārī رحمه الله ! Centuries later and he is still schooling the ignoble on the subject of hadīth. It seems as though – and God knows best – that the Imām had ‘deliberately’ placed two narrations detailing the same event, albeit with different chains, so that the erudite scholars of the future generations could observe these subtle differences and progress to spot interpolations in hadīth literature originating from certain narrators.

For instance, in *hadīth 1*, there is no mention of any attempted suicide by the Noble Messenger ﷺ, yet the second narration discusses several such attempts. How is this possible? Especially when the narrator is Lady Ā’ishah رضي الله عنها, the wife of the Prophet ﷺ? How, or rather why would she forget to mention such a traumatizing experience on behalf of the Prophet ﷺ at one time, but then, at another juncture, completely fail to mention it? Surely there must be a reason?

This is most likely due to the fact that both narrations have been transmitted via different chains. Hence the first narration is one free from interpolations and exaggerations; therefore the lack of any mention of attempted suicide is clear. The latter, on the other hand, has the addition of the attempted suicide as an addition which is not part of the actual hadīth. This can easily be proven by any student of the subject, provided that the student did indeed study the sciences which govern the subjects.

If we return now to *hadīth 2*, which suggests that the Prophet Muhammad ﷺ attempted suicide several times, we find an addition to the text which reads,

فِيمَا بَلَغَنَا حُزْنًا غَدَا مِنْهُ
مِرَارًا كَىْ يَتَرَدَّى مِنْ
رُءُوسِ شَوَاهِقِ الْجِبَالِ

*“...**as we have heard** that he intended several times to throw himself from the tops of high mountains...”*

This most crucial ‘addition’ is necessary, nay mandatory of critique if we are to gauge the veracity of the accusation. However, this evaluation can only be deduced from analyses of the scholars of hadīth and their observations on the matter because we are nothing but dwarves in the shadows of the giants of the past.

The great master of hadīth, Allāmah Ibn Hajr Al-Asqalānī رحمه الله stated in his renowned commentary on Al-Bukhārī regarding the aforesaid excerpt,

> *"...This (statement "**as we have heard**...") and what follows is an **addition** of (the narrator) Ma'mar (seventh in the chain)..."*[31]

He further emphasises in the same paragraph stating,

> *"...according to what I know, this **addition** (of attempted suicide) is specific to the narration of Ma'mar..."*[32]

Allāmah Ibn Hajr Al-Asqalānī رحمه الله gives many views as to why Ma'mar is believed to be the one who made this interpolation in the hadīth. He further opined from the views of other scholars that it may also find its source from the exaggerations of Imām Zhuhrī (who is eighth in the chain of transmission of that hadīth).

Other erudite scholars in the field of hadīth also share the same view. Another commentator of Al-Bukhārī, Imām Abul Abbās Shahābuddīn Al-Qastalānī رحمه الله states,

> *"This story (of attempted suicide) has no impact on the prophethood of the Messenger ﷺ of Allāh ﷻ because, this is the **exaggeration** of Ma'mar who narrated this (part) **without any sanad** (chain of transmission), nor did he mention a narrator for it and nor did he mention this from as related from the Prophet ﷺ ..."*[33]

Thus after scrutiny between the two chains, the weakness of the claim boils down to interpolation from a narrator far into the chain, and not by any admittance of the Prophet Muhammad ﷺ , nor from his wife Lady Ā'ishah رضي الله عنها . It is for these very reasons that the rigorous method of critical analysis of the chains of transmission was introduced as a mandatory means through which a scholar could assess the authenticity of a claim when exclaimed. The significance of a necessity to scrutinise a chain is simply because the scholars regarded it as a 'religious' obligation in order to protect the veracity of the words of the Prophet Muhammad ﷺ .

The Strategic Significance of a Chain of Transmission in Islām

For those who are living in a 'Disneyland' of apologetics and still require evidence for this claim, then the following ought to suffice from the pearls of wisdom of the great master of hadīth, Imām Abdullāh ibn Mubārak رحمه الله who is reported to have said,

الإسناد من الدين ولولا الإسناد لقال من
شاء ما شاء

"The Isnād (chains of transmission) are part of the religion. Had it not been for a chain (of transmission), then people could say whatever they wanted, whenever they wanted to"[34]

The reason for our emphasis on this most pivotal aspect is because most people don't even realize that the title of Sahīh Al-Bukhārī is actually an abbreviation of the full name which has been mentioned by some of the scholars of the past. This abbreviation was for ease of information and citation purposes etc. as the actual title for Imām Al-Bukhārī's collection was a lengthy, yet self-explanatory one which read as follows,

"Al-Jāmi Al-Sahīh Al-Musnad Al-Mukhtasar min Umūri Rasūlillāhi wa Sunanihī wa Ayyāmihī"
(*The Abridged Collection of Authentic Hadīth with Connected Chains regarding Matters Pertaining to the Prophet, His practices and His Times*)

Meaning, that by the additional statement in the narration reporting "...*as we have heard*" is an addition. This has already been established as 'hadīth 1' clearly discussed the matter of the Prophet's ﷺ initial encounter with Angel Gabriel عليه السلام and it did not mention anything pertaining to any attempted suicide.

Hence, the title of Al-Bukhārī's work was to highlight important information which was,

a) Authentic

b) And with a connected chain

Thus, the additional inclusion on the part of the narrator has failed the litmus test set by even the title of Imām Al-Bukhārī ﵀ as it has *no source* and could have been *included by anyone*. Therefore, we can safely deduce that it has no bearing on the Messenger ﷺ and his message, as the *masters* of the field of this science has asserted centuries ago. Thus the views of the novice apologist in comparison to that of the masters of the subject are irrelevant.

Had David Wood, and the rest of the 'jump-on-the bandwagon-against-Islām-troop' actually studied the narration instead of searching for 'translations', they would not have wasted their time in producing lengthy videos to distort the image of the Prophet Muhammad ﷺ , when the same narration from the same book is actually a protection against the distorters! Then again, since their objective is to vilify Islām due to their fear of its rapid growth, they would have produced the video in any case!

Intellectual Evidence

The reason for our choice of including the rational response here is mainly due to the fact that many of the apologists claim to be rational human beings, though in their pursuit to vilify the Prophet of Islām, their stance on the rationale proves otherwise. Many Christian apologists, such as the infamous YouTuber David Wood, enjoys stating that narrations of these kinds do not conform to logic.

Hence, from a purely rational point of view, even if we are to 'assume' that the narrative is indeed what it portrays, then this account stands to demonstrate that the Prophet Muhammad ﷺ is undoubtedly the Messenger he claimed to be! How so? This is because the narration says that Angel Gabriel came to him and 'stopped him'. If he was not a true Messenger of God, would God's Arch-Angel be sent to stop him from taking his own life before his mission has been successful? If the rational mind chooses to accept that narrative, then the mind must also submit to the logical implications of such a stance. If not, then what is the logic behind the objection in the first place?

Rationally, there is no need to further substantiate this topic as the textual analysis is sufficient as a response as there will ever need to be. Nonetheless, since some of these apologists consider themselves to be purely rational human beings as well, I felt it necessary at this juncture to appeal to their 'God-given intellect!'

If they are indeed the type of people who are rational, then the objection would not have been raised in the first place. This is because the narrative regarding these supposed attempted suicides on several occasions has not been related from the Prophet Muhammad ﷺ directly, nor from any of the closest of his companions during that era.

The instantaneous response of the apologist is to swiftly point out to the unsuspecting and uneducated Muslim that the narrator of this incident is his beloved wife, Lady Ā'ishah رضي الله عنها and her viewpoint from the perspective of his cannot be ignored.

Nonetheless, whilst it may be shocking to some, that the narrator of the hadīth is the wife of the Prophet ﷺ , it is even further perplexing to note how swiftly their intellect becomes foggy in the wake of their raw hatred for Islām and Muslims. These very same apologists, who accuse our Noble Messenger ﷺ with paedophilia, argue that Lady Ā'ishah رضي الله عنها was merely a child or probably not even born when the Qur'ān was revealed. This particular discussion will be dealt with later on in the book, but for now, the point which we wish to drive is that, at some junctures, the atheistic lobbies and apologists utilize every ounce of their resources to prove that Lady Ā'ishah رضي الله عنها was either an 'infant' or was unborn during the early period of revelation, but contemplatively, this narration is indeed regarding the 'first revelation' and the Prophet's ﷺ first encounter with Arch-Angel Gabriel l عليه السلام . In fact, the title of the chapter as selected by Al-Bukhāri for this narration was, "The Book regarding the *Commencement* of Divine Revelation".

Since that is the case, then our challenge to the same group of Islamophobes, (from whom these ignorant objections arise and from whom, these misconceptions spread), is to decide which of the two objections they favour more as evidence on their part?

That the Prophet's ﷺ wife, Lady Ā'ishah رضي الله عنها was either an infant or probably not born by the time the first revelation was sent? Or was she *already a grown woman* narrating hadīth, as per the aforesaid narration in discussion? To accept both would be the most illogical historical deduction ever made, and it would not surprise me, if a supposedly 'rational' person tried to choose both and follow to rationalise that decision as well. Thus, until we receive a response from these logicians, there will be no need to delve further into this aspect as the evidence disproving the allegation is as clear as the rays of the sun on a clear blue sky.

It is one thing to raise your head up and merely 'see' the skyline, because even animals can 'see'. It is an entirely different thing altogether to be able to 'marvel' at the horizon through deep contemplation and reflection of its beauty. Of course, only those who can see 'and' understand the wonder of that horizon will be able to appreciate its beauty, otherwise, we are just like cattle (7:179).

Conclusion to False Allegation 2

Contemplation, coupled with even an elementary understanding of the mechanics of hadīth reveals that the basis of the objection and subsequent misconception is premised upon ignorance on the science of hadīth and the methodological analysis required to assess the criterion of validity prior to arriving at a sound conclusion. Furthermore, the apologists fail to grasp (2:18) that the Qur'ān is the only book which Muslims regard as infallible as it has been divinely protected (15:9). That being stated, we have clarified that there is no issue here with the narration in Al-Bukhārī at all, as one of the narrators seems o have added information from his own viewpoint (interpolation) which has not been corroborated anywhere else.

Rather, it is the fault of the objector, who, in his pursuit to defame the integrity of the Beloved Messenger ﷺ , is left exposed to his lack of knowledge on even primary aspects of Islāmic understanding.

– In the end, Allāh ﷻ Knows Best –

* * *

According to “Fear, Inc.,” a report by the Center for American Progress, a network of **misinformation experts** actively promotes Islamophobia in America. The promotion of Islamophobia creates both prejudice and discrimination among the general population.

(Remaking Multiculturalism after 7/7)

False Allegation 3

THE PROPHET MUHAMMAD ﷺ PLAGIARIZED HIS INFORMATION FOR TH QUR’ĀN FROM WARAQAH BIN NAUFAL

Accusers – Mainly Christian Apologists and certain Jewish and Atheistic lobbies

> “The impact of the message of the Prophet Muhammad ﷺ has reached every corner of the earth. For some, this has been too difficult to stomach, thus, another means to vilify his message is to allege that he stole his ideas from the world of Christianity and Judaism.”

The Prophet Muhammad ﷺ Plagiarized his Information for the Qur’ān from Waraqah bin Naufal

Muhammad ﷺ allegedly bided his time and studied the earlier scripture from his wife’s uncle Waraqah bin Naufal. This is why there was a *long pause between the first and second revelation* as Muhammad ﷺ was far too busy studying the scripture and planning out his mission, which further explains his insight into Judaism and Christianity. Whilst many were astonished by his insight, they failed to piece together the jigsaw which we can see today. Muhammad ﷺ plagiarised from the Judeo-Christian faiths and amended whatever information he disliked. This is evident from a hadīth in Al-Bukhārī which states that after Muhammad ﷺ encountered Angel Gabriel, he was shaken up and related his experience to his wife,

> *“…Khadījah then accompanied him to her cousin Waraqah bin Naufal bin Asad bin Abdul Uzzā, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadījah said to Waraqah, “Listen to the story of your nephew, O my cousin!” Waraqah asked, “O my nephew! What have you seen?” Allāh’s Messenger ﷺ described whatever he had seen. Waraqah said, “This is the same one who keeps the secrets (angel Gabriel) whom Allāh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out.” Allāh’s Messenger ﷺ asked, “Will they drive me out?” Waraqah replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly.”*

It is evident from the above citation of Al-Bukhārī that the Prophet ﷺ was unaware even of Gabriel, and was therefore schooled on this information by Waraqah. The narration also states that Waraqah was well-versed in the scripture and a close relative to Khadījah. Hence it is more than mere possibility that Waraqah was the best suited person to guide Muhammad ﷺ and prepare him for those few years in which revelation did not come to him. This is probably why Islām’s Holy revelation was ‘paused’. It was after these three years that Muhammad ﷺ was now en-route to take on the role of ‘Prophet Muhammad’ ﷺ .

Response to False Allegation 3

Once again, the aforesaid allegation is based on either total ignorance, or calculated misinformation. Whatever the reason behind the flourishing of such blatant allegations, the very narration which alludes to the 'idea' that the Prophet Muhammad ﷺ studied the scripture from Waraqah bin Naufal, (who was indeed a relative of his beloved wife, Sayyidah Khadījah رضي الله عنها), may actually hold the key to acquit Islām's final prophet from this blatant allegation as well. A quick glance at the allegation causes us to naturally inspect the reference, its translation as well the completeness of the citation itself.

- Is the reference correct? Yes it is!
- Is the translation suitable? Yes it is!
- Is the citation complete? NO! It is incomplete!

We remind the reader once more of a cunning plot steeped in 'misdirection' from the enemies of Islām which entails a very discriminatory means of citation. This is not an uncharitable statement at all. In fact, if the reader acquires any means of basic knowledge from this diminutive work at all, it is that the enemies of Islām are masters in 'deception' who aim to mislead the unsuspecting Muslim and non-Muslim, by quoting partial passages and incomplete excerpts in order to shepherd the mind towards the agenda they have set forth. Little do they realize that the plan of Allāh ﷻ is in motion as well (3:54)

Nonetheless, this argument and its response is probably amongst the easiest of the allegations, as any omitted section of a narration – albeit unintentionally or by intent from the apologist-, usually holds the key to its answer. The narration clearly indicates that the Prophet ﷺwas taken to Waraqah as he was considered a man who was erudite on religious matters. After listening to the Prophet's ﷺ experience, Waraqah did *confirm* that the Prophet ﷺ was indeed visited by Gabriel. This much is clear from the text.

The apologists and Islamophobes use this part of the narrative to develop their 'theory' that the Messenger ﷺ was tutored by Waraqah for the next *few years* and as a corollary of that tutelage, he was well-placed to discuss matters from the other scriptures.

However, a study of the full text, including the omitted section reveals that the most vital information was carefully annulled by the apologist in order to allow their hypothesis to flourish. Now consider the basis of the allegation with the addition of the original text which reads,

> *"Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allāh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allāh's Messenger ﷺ asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly."* ***But after a few days Waraqah died*** *and the Divine Inspiration was also paused for a while.*[35]

Hence the idea of the Prophet ﷺ being tutored by Waraqah for a period of years is absolute bogus and without any basis as the narration which is generally cited to formulate this claim, has been deliberately presented as true, when in reality it is based on deception.

Furthermore, for any of the smart alecks out there who plot by the possibility of the infamous 'hypothetically' narrative, stating that it was highly possible that the Prophet ﷺ studied the books of Waraqah or; that he was taught from the works of Waraqah, then our response to such low level argumentation is,

1) If the hypothetical analogy is considered 'okay' to prove a theory without tangible evidence, or historical record, then 'hypothetically' God can exist beyond our finite capacity to comprehend His infinite being! Or 'hypothetically' Jesus عليه السلام could have been a prophet of God too? The hypothetical argument is merely an intellectual *cul-de-suc* as the argument holds no ground for discussion at all, and is nothing but a means to implant the seed of doubt within the heart of the unsuspecting person
2) The Prophet ﷺ was famously known for having not studied the faculties of reading and writing. This is a well-documented historical fact which needs no citation. Even orientalists have affirmed this point by addressing him as an 'illiterate'.[36] Of course

Muslims would never address the Prophet Muhammad ﷺ with such derogatory words. This is because words have also gone through an ‘evolutionary’ process (but are still words), not of the Darwinian kind, but as per the norms in society. Hundreds of years ago, the word ‘wicked’ was utilized to depict someone with malevolent qualities synonymous with all things evil. Forward the clock to the 21st century and the word ‘wicked’ denotes someone ‘cool’ or ‘hip’. Hence the fact that he was known for having not been tutored to read and write, the hypothetical scenario holds no grounds as the textual record shows the opposite.

Conclusion to False Allegation 3

The allegation and subsequent misconception is a result of misdirection and deliberate annulment of significant text from the hadīth which proves contrary to the view raised by the objectors. This is not the first allegation raised as a result of calculated misinformation, and will certainly not be the last. This is because there are those out there who are committed to the ideal '*By Any Means Necessary*' in relation to plotting the systematic vilification of Islām and Muslims. However, this work stands to clarify to every objector whose approach is one of deception, that once the context from the Islāmic perspective is unravelled, that the game will be up, and 'faith' in the religion of Islām will be restored!

– In the end, Allāh ﷻ Knows Best –

* * *

Christian Allegations

At the onset, it be must affirmed that by the heading 'Christian Allegations', we do not generalize and thereby propagate that 'all' Christians allege falsely against Islām and Muslims. Rather, we refer to a select few, who have identified themselves on social media as 'Christians', and have been alleging numerous appalling allegations against Muslims by their seemingly incessant vilification against Islām. These are the perpetrators inferred herein and it is this group of Christian apologists, and not all 'Christians' who are partially responsible for the spread of hatred against Muslims. After all, no Muslim scholar would stand up against the demonization of his religion one hand, but follow to demonize another religion entirely on the other? That would defeat the purpose of this work, especially when the Qur'ān had declared that the believers would find the closest in friendship (towards them) from those who identify themselves as Christians (5:29).

Historically speaking, whenever an extremist Christian murdered in the name of his faith, Christianity was never considered a 'terrorist' or 'extremist' religion, yet when any extremist Muslim individual commits a crime, then suddenly 'Islām' is the perpetrator?

However, we will not be amongst those who vilify an entire people due to the actions of a few. Instead, we prefer to focus our attention on the actual perpetrators, who in this case, seem to be a group of apologists *hell-bent* on demonizing Islām.

As mentioned in previous sections, the latest form of attack against Islām has come via apologists, who, in the pursuit of accumulating the sufficient hits on their web-pages, form innumerable baseless arguments with view to disprove the validity of the Islāmic ideals.

Subsequently, numerous Christians, who lack the requisite insight in order to navigate the Qur'ān and the Islāmic stance on these matters, are convinced by the words of these Christian apologists to be the ultimate truth. The misinformation and consequent misconceptions which arise therefrom are then forwarded to other like-minded people and the domino effect continues. This is their strategic plan, if viewed from a vantage point of insight.

Furthermore, these videos are sometimes used to create doubt amongst unsuspecting Muslims due to their lack of insight on the stated subject, the seed of doubt begins to grow due to the convincing nature of the ‘presenter’. If this seed of doubt is nurtured with more misinformation, then the evil seed will flourish into an evil tree. In this manner, information which is completely inaccurate, prepared by people who are ignoble on Islāmic matters (as we shall endeavour to display), prevails as supposed ‘fact’ within the global community.

Such is the era we live in, whereby an entire religion can be vilified on the basis of false allegations and very few will even possess the requisite rationale or morals to review the statements with an unbiased perspective and follow to defend the oppressed.

In the wake of such atrocious allegations, it is incumbent upon the scholars to respond in defense of our beautiful religion which has suffered tremendously at the hands of a few corrupt puppeteers who misdirect the masses by way deception.

Insofar as the objections from these Christian apologists are concerned, we have selected only the most controversial of them in order to clarify to both the unaware Muslim and non-Muslim reader, that these allegations are indeed false. However, we will discuss others along our quest to clarify the truth. The following are some of the allegations which we will – God willingly – hope to clarify in this section,

- The Qur’ān proves that Prophet Muhammad ﷺ was a false prophet.
- The Qur’ān leads one to believe in Christianity.
- The Qur’ān proves that creation commenced by the ‘Word’, and that Jesus is the ‘Word’, hence Jesus is the Creator.
- The Prophet Muhammad ﷺ was a paedophile and thus married a 9 year old child bride named Ā’ishah رضي الله عنها
- The Qur’ān grants superiority to Jesus عليه السلام over Muhammad ﷺ
- The Qur’ān declares that Mary was born without original sin and that she went up to the heavens in her physical body.

The above allegations are of a serious nature as they are designed to systematically tarnish the reputation of the Prophet ﷺ on one hand, and destroy the integrity of the Qur’ān on the other hand. These two cornerstones of belief in the Muslim world are more than merely sacred, but stand to represent all that is dear to the devout Muslim. The former is the chosen Messenger who was the embodiment of all moral good (68:4), and the latter is a divinely instructed message (53:3-4) which will be a lasting legacy for all of humankind (2:185).

Any attack on either of the two is an attack on the other, and *ipso facto* an attack on the very faith of every Muslim in the world. Hence, those who utilize social media to engage in such attacks are by default guilty of inciting violence and hatred against an entire religion. Once more, we appeal to those who are still unconvinced of this targeted demonization of Islām, to launch an inquisition at the lack of unbiased investigation from the global news media agencies in the last few decades in identifying the real 'masterminds' responsible for this systematic vilification? These double standards alone prove that so long as the life in danger is that of Muslim, then there it is no news at all to report because the victims are 'merely' Muslims.

If the 'neutral' reader is unconvinced of the double standards of the global news media, then the matter of a certain Julian Assange ought to rekindle our memories. Here is a man who was 'demonized' for letting out the dark secrets of world governments and was recently revoked his right to asylum for leaking the 'truth' on his infamously vilified web-based page known as Wiki-Leaks. Hence the message is clear that any journalist who attempts to tell the truth will also suffer a similar fate.

Retrospectively, in relation to the almost non-existent reports regarding the atrocities committed against Muslims, the sad reality is that animals seem to have more rights today than Muslims do, and this is not an uncharitable statement as the violation of Muslim Rights in Palestine, Yemen, Syria, Kashmir, Myanmar, Uighur etc. are sufficient proof for this argument.

May God Almighty allow humankind to remember its humanity, and stand up in support of the weak and oppressed peoples of world against the vile and heartless oppressors!

– In the end, Allāh ﷻ Knows Best –

* * *

False Allegation 4

THERE IS PROOF IN THE QUR'ĀN THAT MUHAMMAD ﷺ WAS A FALSE PROPHET BUT THIS INFORMATION IS CONCEALED BY THE SCHOLAR

Accusers – Mainly Dr. David Wood, Christian Apologists and certain Atheistic lobbies

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"…a person who is hell-bent on demonizing a specific group of people even at the cost of his own reputation will jump on any bandwagon to prove that point."

False Accusation 4 – There is proof in the Qur’ān that Muhammad ﷺ was a False Prophet but this information is Concealed by the Scholars

Muslims believe that the Muhammad ﷺ was a messenger of God, and that God revealed the Qur’ān to him as His final testament. Surprisingly, Muslims are either unaware due to their scholar’s concealment of information, or maybe due to the fact that they are all unaware themselves. The very same Qur’ān foretold the guidelines required for the readers to determine if Muhammad ﷺ was a true prophet or not,

> *“And if he had invented false sayings concerning Us, (44) We assuredly had taken him by the right hand (45) And then severed his life-artery (AORTA), (46).”*[37]

The Qur’ān of the Muslims clearly says that if Muhammad ﷺ was inventing falsehood, then God would cut off his ‘aorta’. Interestingly enough, a hadīth of Muhammad ﷺ in Al-Bukhārī tells us exactly how he died,

> *Narrated by Ā’ishah رضي الله عنها – The Prophet ﷺ in his ailment in which **he died**, used to say, “O Ā’ishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my **aorta** is being cut from that poison.”*[38]

Thus the hadīth confirms that Muhammad ﷺ was poisoned, and as a result of that poisoning, he died due to his ‘aorta’ being cut off. This means, that according to the Qur’ān, Muhammad ﷺ was a false prophet and those Muslims who believed in him, were duped by a fake!

Response to False Allegation 4

This particular allegation gained momentum by the infamous YouTube apologist Dr. David Wood. He has numerous videos uploaded to his page which is nothing short of ridiculous. (God Willing, David Wood and the late Nabeel Qureshi's double standards will be exposed under the allegation which claims that the Prophet ﷺ was a paedophile for marrying a child bride known as Lady Ā'ishah رضي الله عنها.

Potentially, characters the likes of Dr. David Wood, seem to promote videos and views which are designed to provoke and incite violence between Muslims and Christians by producing these 'mockumentaries' because they are expectant of retaliation from Muslims due to the vile manner of presentation, yet they still proceed to do so. Thus it is a means to incite violence and must be recognized so.

In his blind pursuit to vilify the Messenger ﷺ , David Wood even donned a dress in one of his videos to make his point (which was refuted by some Muslim teenagers who did not even study Islām in-depth), but also embarrassing himself in the process by dressing up in the garb of a female. As a corollary of his blatant attack on the Prophet Muhammad ﷺ , false notions of the aforesaid kind have prevailed amongst certain ignoble circles as 'truth'.

This manifestly flawed allegation is two-fold,

a) He alleges that the information has been concealed by the scholars of Islām.
b) Because the allegation itself claims that the Qur'ān and prophetic traditions indicate that the Prophet Muhammad ﷺ was a false prophet.

Readers who exercise the rational faculty once more will undoubtedly deduce that many of these objectors, who upload this type of hate speech, do so because YouTube is primarily a means of financial income based on the amount of views each video receives. Hence, the more controversial the issue is, the more momentum it will receive, thus the more financially beneficial it becomes for the account holder. This is not an uncharitable statement and will be recognized by anyone who understands web-based business and financial income in the modern age.

Resuming the discussion on the argument which alleges that the scripture (Qur'ān and Hadīth) foretold that the Prophet Muhammad ﷺ was a false prophet, David Wood, in his controversial videos regarding this matter had alluded to the following,

Firstly, the Qur'ān foretold that 'if' the Prophet Muhammad ﷺ was indeed a false prophet, that God would cause his death by the deterioration of his 'aorta' (the aorta will be clarified – God Willing). Dr. David Wood then quotes carefully selected verses to make the specific point which he was building up in dramatic effect. The verses in question state,

> *"And if he had invented false sayings concerning Us, (44) We assuredly had taken him by the right hand (45) And then severed his life-artery (AORTA), (46)."*[39]

The Qur'ānic foretelling of a false prophet meeting his inevitable death by way of a deteriorated 'aorta', is then 'substantiated' by the mischievous apologist who attaches few narrations which he utilizes as corroboratory evidence to 'prove' beyond any measure, that the Prophet Muhammad ﷺ was indeed a false prophet. Since most of the narrations are somewhat similar in the intent, we will not reproduce all but at least one which focuses on the same point that the others do.

According to Dr. David Wood, since the Qur'ān stated that if the death of Prophet Muhammad ﷺ was caused by his failing 'aorta', then it would stand to confirm that he was indeed a false prophet as the verses suggested. Mr. David Wood then smirks with pride at his 'discovery' and follows to quotes the below narration to make this very point clear,

> *Narrated by Ā'ishah رضي الله عنها – The Prophet ﷺ in his ailment in which **he died**, used to say, "O Ā'ishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my **aorta** is being cut from that poison."*[40]

By this, he concludes that the Prophet Muhammad ﷺ was a false prophet as the Qur'ān already foretold that if he was so, he would die by a failing 'aorta', and the hadīth confirms it. Thus the message of Islām's Prophet ﷺ is to be rendered null and void as he was nothing but a charlatan. Of course, David Wood would love everyone of those followers of Muhammad ﷺ to leave the supposedly 'senseless' religion of Islām and join the completely ‘sensible’ religion of Christianity which preaches that God is three but one at the same time.

We mean no disrespect here to those Christian brothers and sisters in humanity who have no qualms with Islām and its Prophet ﷺ . Rather, our statement is one of sheer frustration towards Mr. David Wood, and mirrors that of famous idiom,

“The pot calling the kettle black.”

Once more, any person with the gift of insight and true Islāmic knowledge will easily refute such a preposterous and paradoxical claim with relative ease. A cursory reading of the allegation reveals at least three fundamental problems which will be revisited under the section titled ‘exploring the evidence’.

Herewith are those fundamental issues with the said allegation,

1) Linguistic inconsistency.
2) Contextual discrepancies.
3) Lacking essential rationale.

After a complete reading of our rebuttal to these false claims, the abovementioned pointers will be clear for the reader to deduce with relative ease. Prior to that analysis, we must reiterate that Dr. David Wood (and all those who adopt a similar tactic of demonization) alleges here that the scholars have ‘concealed’ this information. He has insinuated this in many of his comedic videos, and we shall endeavour to respond to this atrocious comment.

The idea that Islāmic scholars have hidden this information is preposterous and yet again, another ludicrous allegation. This is because Mr. David Wood, on his channel exhibited to all his viewers in the video, the numerous 'English' translations of the narrations which are accessible online as well as in the books he presented. If the information was 'concealed', then it would not be available in every translated version of those very renowned books of hadīth which are easily accessible for anyone to obtain today. Thus was he able to produce not one, but a few translations of the same verses as well as the numerous narrations from the hadīth literature. Our response to Dr. David Wood is, "Where is this mysterious cover up from the scholars when those verses and narrations are available to people such as yourself?"

The same cannot be said for the Bible though. I wonder if Mr. David Wood himself has mastered his Bible in its 'original' language, and if that Bible in its original language is 'easily' accessible to all Christians online and in bookshops throughout the world in the same way that every Muslim home in the world has access to the original text of the Qur'ān. In fact, any person who can read Arabic has access to it on countless websites and bookstores, so the question is, "Who is really concealing the truth?"

Those apologists, who forsake the dark history of their creedal inclinations in an attempt to attack the Prophet of Islām, are indeed maligning nobody else but themselves. He asperses that Muslims are 'unaware' of this information because their leaders have concealed it from them. This could not be any further from the truth because, unlike with Christianity, the lay Muslim has 'complete' access to all the source material cited in the allegation. By this we mean that the 'Arabic' Qur'ān and 'Arabic' Hadīth literature are available to one and all regardless of your religion.

In all of my travels and experience with innumerable Christians as well as Christian scholars, I did not come across a single one (priests included) who are fluent classic Hebrew or Aramaic as these are the two languages upon which the original Bible was written. This was quite an astonishing find, as it was perplexing to deduce how much of 'trust' was placed by the lay Christian on the 'translator' and their 'translations' of the Bible.

Conversely, there are children as little as four years of age that can recite the Qur'ān and memorize its text in the 'Arabic' language. Every single Muslim, and by default every single scholar of Islām must have access to the original Arabic language of all religious text. Failure to do so would indeed be a strategic move to 'conceal the truth', as too much would be lost in translation.

If an ignoble (on Islāmic matters), the likes of David Wood, has access to translations, assuredly Muslims have the same access as well? In fact, on the basis of authentication of Islāmic texts, the scholars have devised such a rigorous system of verification of information in reporting matters from the Prophet ﷺ to such a degree, that the criteria remains a prime example for all others in the faculty of substantiating historical statements.

Since the accusation alludes that Islāmic scholarship has concealed information, why is it that very few Zionist Christians, if any, are being taught the following verses of the Bible in Church?

"Jerusalem, Jerusalem, "YOU KILL THE PROPHETS" and stone those sent to you, how often
I have longed to gather your children together, as a hen gathers her chicks under her wings,
and you were not willing"[41]

In fact, the Qur'ān confirms the dark nature of the those Jews and their evil treatment of Prophets,

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن
نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا
مِمَّا تُنبِتُ الْأَرْضُ مِن بَقْلِهَا
وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا
وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ
الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ
خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُم
مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ

الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا
بِغَضَبٍ مِّنَ اللَّـهِ ۗ ذَٰلِكَ
بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
بِآيَاتِ اللَّـهِ وَيَقْتُلُونَ
ۗ النَّبِيِّينَ بِغَيْرِ الْحَقِّ
ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا
يَعْتَدُونَ

> *“And [recall] when you said, “O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions.” [Moses] said, “Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked.” And they were covered with humiliation and poverty and returned with anger from Allāh [upon them]. That was because they [repeatedly] disbelieved in the signs of Allāh and* ***killed the prophets*** *without right. That was because they disobeyed and were [habitually] transgressing.”*[42]

Of course we do not claim that the above information is ‘concealed’ at all as we do not paint everyone with the same brush as the apologists love doing so against Muslims. The point of this is to implore the rationale of the both the reader and the apologist to at least focus on propagating their own ‘concealed’ history to the global Christian community in its entirety instead of wasting valuable time in the pursuit of vilifying Islām and Muslims.

Exploring the ‘Evidence’

As discussed in the previous section, there are at least 3 matters of contention with the allegation.

1. Linguistic Inconsistency

We have asserted in the earlier section of this book that one of the deviant methods employed by many apologists is to consistently evade the Arabic text and to emphasize on the English translations instead. Here too, the linguistic analysis stands to prove this consistency on their part once more and, in the process, exposes the 'agenda' of vilification of the Prophet of Islām, with view to demonizing his message in the process.

Mr. David Wood affirms with great confidence that he has proven to the world that the Qur'ān and Hadīth, have both confirmed that the Prophet Muhammad ﷺ was a false prophet. The premise of his argument is highlighted several times throughout his video which focuses on the word 'aorta' as the core reason leading to the death of the prophet. As exhibited in the false allegation, David wood quoted selected verses from the Qur'ān to make this point.

He then progressed to quote those ahādīth which 'supposedly' supported his view on the 'aorta' matter. What Mr. Wood conveniently did not do, was show his viewers (Muslims and Non-Muslims) the actual Arabic text for both the Islāmic evidences he produced. He probably avoided doing so because;

a) He is unable to do so. Meaning that he was unable to recite or comprehend the Arabic text of the hadīth as the complexity of the traditions are never dependent upon mere 'translations' of words without the relevant socio-historic background to support the translation.

b) He was afraid that if he did produce the Arabic text, then it would have been 'game over' for his cause. This will become clear when we produce the Arabic for both of his citations.

c) Ignorance is bliss. Granting him some type of 'benefit of doubt', in all probability, due to his lack of knowledge and insight into the Arabic language, his ignorance blinded him to erroneously ignore the original Arabic words from his two quotations and to focus on the translations as being the 'same'. A costly mistake on his part.

Resuming the discussion on the linguistic inconsistencies, let us now analyze the same verses quoted by Mr. David Wood, with the added insight of the Arabic language. However, prior to that, we must equip ourselves with the knowledge to identify the word ‘aorta’ in the text. According to the hadīth literature cited by Dr. David Wood, the Arabic word utilized for aorta is ‘ أَبْهَرِي ’ and this is clear from ALL of the narrations David Wood cited.

However, when we analyze the actual verses which he alluded to at the start to base his entire argument, this is what it the Qur’ān states in Arabic,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ
الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ
بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا
مِنْهُ الْوَتِينَ ﴿٤٦﴾

And if he had invented false sayings concerning Us, (44) We assuredly had taken him by the right hand (45) And then severed his life-artery, (46)

David Wood stated that Pickthall’s translation has the word ‘aorta’ in it. However, even the online versions do not have the word ‘aorta’ in the translation. We have explained that the Arabic word for aorta according to the several hadīth literatures state the word as ‘ أَبْهَرِي ’, but in the actual verse of the Qur’ān which were cited by Mr. Wood, **no such Arabic word is utilized**.

The word utilized in the Qur’ān is ‘ الْوَتِينَ ’, which is specific to the heart’s artery or life vein. This is because Arabic words can hold general meanings in casual usage at one time, but according to the Qur’ānic usage, they can hold a specific meaning which is not to be confused with the general usage at all. Failure to identify this, may cause one to delve into unnecessary confusion, but can only arise as a corollary of ‘ignorance’ of the Qur’ānic insight on the subject.

An example of this can be seen from the word ‘Rūh’ in the Qur’ān, which generally gives off the meaning of a ‘spirit’ or a ‘soul’. However, when we search the Qur’ānic usage of the word, we find that the word is utilized primarily in description of the Arch-Angel Gabriel عليه السلام (15:49, 66:12).[43]

Furthermore, when the Qur’ān addressed the subject of what we human beings perceive as the ‘soul’ which powers the human body, it stated,

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

“Every soul shall taste death…”[44]

Muslims are well aware of this verse as a reminder of the inevitable end in relation to the separation of the ‘soul’ from the body viz. death, yet very few have contemplated the actual Arabic word utilized in the Qur’ān for ‘soul’ as ‘nafs’ and not ‘rūh’. Thus not every word in the Qur’ān is to be taken upon its general usage in the current age but must be assessed according to the linguistic analysis of the Qur’ānic implementation. This is a disastrous mistake that Mr. David Wood made, among numerous others.

Since we have displayed that the Hadīth utilized a different Arabic word for ‘aorta’, and that David Wood completely ignored the linguistic implications and continued to structure his argument with emphasis on the word ‘aorta’ in order to draw attention to the English word in the hadīth, it is of vital importance that we explain the ‘aorta’ from medical science before delving into the contextual discrepancies with his allegation.

The following is the most basic explanation for ‘aorta’,

> *“At the opening from the left ventricle into the aorta is a three-part valve that prevents backflow of blood from the aorta into the heart. The aorta emerges from the heart as the ascending aorta, turns to the left and arches over the heart (the aortic arch), and passes downward as the descending aorta. The left and right coronary arteries branch from the ascending aorta to supply the heart muscle. The three main arteries branch from the aortic arch and give rise to further branches that supply oxygenated blood to the head, neck, upper limbs, and upper part of the body. The descending aorta runs down through the posterior centre of the trunk past the heart, lungs, and esophagus, through an opening in the diaphragm, and into the* cavity. In *the chest the aorta, as it descends, gives off branches to (1) the pericardium, the sac that encloses the heart, (2) the connective tissues of the lungs, (3) the bronchi, which carry air from the windpipe into the lungs, (4) the esophagus, (5) part of the*

> *diaphragm, and (6) the chest wall. In the abdominal cavity the aorta gives off a number of branches, which form an extensive network supplying blood to the stomach, liver, pancreas, spleen, small and large intestines, kidneys, reproductive glands, and other organs. At the level of the fourth lumbar vertebra, which is about even with the top of the hip bones, the aorta divides into the right and left common iliac arteries, the principal arteries to the legs."*[45]

It is clear from the above that the 'aorta' is not a simple organ of the body. It has divisions and an 'ascending' and 'descending' aorta etc. Nonetheless, the Prophet ﷺ utilized one word in the hadīth, and different word is utilized in the Qur'ān. It therefore follows that we must progress to analyze the bare minimum of factors in relation to the two different words, which in this case, is to at least assess their basic meaning.

The word utilized in the Qur'ān was ' الْوَتِينَ '. The Arabic dictionaries are quite clear when they define this word as being the 'life artery' or 'aorta'. This much is clear from a collation of the translations of the Qur'ān as well.

The word utilized in the Hadīth was أَبْهَرِي – from its trilateral roots of 'ba-ha-ra' alludes to 'respiratory difficulty' or a type of 'laboured breathing' or 'breathlessness'[46] and not confined merely to the cutting of one's aorta as Dr. David Wood would have everyone duped into believing. Of course, one would suppose that in almost all cases, when the time of death approaches, that the difficulty in breathing is undoubtedly a reality one must accept. Hence the Prophet ﷺ could have been referring to his breathing. Alas! The apologist did not even consider this option as his zest and zeal to demonize the Prophet ﷺ was far too overwhelming to succumb to an 'objective' thought process.

Thus linguistically, Dr. David Wood is not in a position to even allege such an atrocious allegation because he has forfeited his right of doing so by failing to assess the actual Arabic words, and the distinguishing factor between each quotation and the implications therefrom. Had he done so, he would have deduced that his entire argument was based on his own inaccuracies due to a lack of methodology and as well as a persistent bias against Muslims.

The secondary linguistic inconsistency from the argument of David Wood which must be brought forth to the attention of the reader is the matter of the metaphorical implication. A true scholar would in fact do everything within his power to verify the information which he is about to present prior to any type of exposition, as any unreliable information would tarnish his reputation as a scholar. This of course is what a ‘true’ scholar’s *modus operandi* would be premised on.

However, a person who is hell-bent on demonizing a specific group of people even at the cost of his own reputation will jump on any bandwagon to prove that point.

Had Dr. David Wood attempted even the bare minimum of requisites to fulfil a sincere effort to locate even the subtlest of evidences in order to for him to omit his view, then Muslims may have been open to accept that he is possibly not perpetrating these acts with view to spreading hatred and Islamophobia.

Alas, had he checked the already existing ‘English’ works on these narrations, then the matter may not have escalated to the point of us fulminating his incogitant views from the shores of South Africa at all.

Annotating on the works of famous historian and exegete known as Imām At-Tabrī, Michael Fishbein states on a footnote regarding the linguistic analysis of the word ‘aorta’ in its hadīth equivalent from the Arabic as discussed earlier to be ‘ أَبْهَرِي ,’

> *“The expression qata’abharahu “it severed his aorta” need not be taken literally; it is used metaphorically for extreme pain. See Lane, Lexicon, I, 266”*[47]

Hence if there was indeed an allegorical implication which could have been assessed against the narrative, why was this analysis evaded by Dr. David Wood?

Was it done so out of sheer ignorance? Or was it shrugged off due to an agenda to demonize and vilify the Prophet of Islām? In my personal view, based on the low-level of argument coming from the apologist, the former seems the more the case, though the latter is more likely!

The footnote in the translation of At-Tabrī reveals why the Qur’ānic word differed with the word located in the hadīth. This is because it may have been a statement utilized by the Arabs as a general statement of expressing pain during the time of death, and not necessarily as a means to suggest death by poisoning.

2. Contextual Discrepancies

Dr. David Wood, in many of his videos loves to be as dramatic as he can, to keep his viewers locked on to his tomfoolery, in order for them to not realize that they are being duped. In his pursuit to vilify the Prophet Muhammad ﷺ as a false prophet, – thus rendering his message to the grade of falsehood – David Wood paints a very depictive scenario of a man who consumed poisonous food, and 'soon' afterwards succumbed to the effects of that poison, and was therefore 'poisoned' resulting in the 'fact' that he was a false prophet.

This is the calculated manner in which majority of his arguments are premised upon. The reality though is that if any objective supporter of Mr. Wood were to actually critique the hadīth which he cited, will be convinced of David Wood's false-hearted methods.

Contextually, the first problem with his argument is the 'concealing' of the timeline between the incidents. The location for which he haughtily points out as the place where the Prophet ﷺ was poisoned, resulting in his 'expeditious' death, is recorded as his presentation of the below citation implies,

> *Narrated by Ā'ishah رضي الله عنها – The Prophet ﷺ in his ailment in which* ***he died****, used to say, "O Ā'ishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my* ***aorta*** *is being cut from that poison."*[48]

Here we notice that the actual context in which the beloved wife of the Prophet ﷺ , VIZ. Ā'ishah رضي الله عنها was narrating about, was in reference to his demise, which is recorded by the consensus of the historians as having occurred on 11 A.H.

The poisoning of the Prophet ﷺ by a Jewess unanimously took place at Khaibar after the battle. That incident though, took place on 7 A.H. which if 4 years before his demise.

David Wood dramatizes these two completely separate events (in time), to deceive his viewers into believing that they occurred within a matter of minutes even. He achieves this by citing the narration about the poisoning at Khaibar, and then follows that by swiftly quoting the narration regarding the Prophet's ﷺ demise.

Clearly, this is not the case, and the irony of it all is that the same man, who accuses the

Prophet Muhammad ﷺ of being a charlatan, has proven himself to be a phony himself! Why else would he go through all of the trouble to structure such a dramatic argument yet fail to disclose one of the most vital pieces of information regarding the massive timeframe between the two events?

Ignorance is not an excuse on his part because, at the very onset, in order to gain the confidence of his viewers, David Wood stated that he has researched the Qur'ān and Sīrah extensively. Either his extensive research is still at the primary level of general Muslims, or that he intentionally 'concealed' the truth?

Rationally, can it really be considered 'death by poison' if the death occurs some 4 years later, and in the interim, the victim lived a normal healthy life? He conquered Makkah a year later, and three years later, on the year of his demise travelled to Makkah and performed the arduous journey of Hajj as well? All in perfect health? Yet, because of linguistic inadequacies on the part of the objector, this is to be regarded as a 'death by poison' 4 years later?

That would be to say that the only reason a person died, was because he was born, and whilst birth is the doorway to death, not a single soul in the world attributes 'birth' as the cause of his death.

That is absurd in the least, but absurdity seems to be the only consistently-accurate theme of the entire argument of Dr. David Wood.

Contextually, the second problem with his argument is yet again his utter silence on the fact that the Prophecy which he alludes to from the Qur'ān is two-fold as far as fulfilment is concerned. Of course, any scholar would be able to easily identify the reason for his silence on the criterion of fulfilment of the matter, because if the topic is brought up in any way, then the entire argument comes crumbling down like a controlled demolition. The verse (cited earlier) from which he bases his entire dispute states,

> *"And if he had invented false sayings concerning Us, (44) We assuredly had taken him by the right hand (45) And then severed his life-artery (AORTA), (46)*

It explicitly states that 'if' he (Prophet Muhammad ﷺ) did invent falsehoods concerning revelation, then two things would occur,

1) He would be seized by the right hand,
2) His life-artery would be severed.

Unsurprisingly, David Wood has failed to discuss the first part of the prophecy at all. He conveniently disregarded it merely because there is no data whatsoever to support his argument if he follows the 'protocol' enlisted by the Qur'ān which gives the readers an idea of what would occur 'first' and 'then' in addition to that, there would have been another divine admonishing.

David Wood already claimed that he had studied the Qur'ān and Hadīth extensively, yet he did not to prove the hypothesis by even showing a fulfilment of the primary aspect of the prophecy, which is, a seizure of his 'right hand' by God's Power and Might. Clearly, David Wood has pulled some wool over the eyes of the ignoble in order to keep them 'calm' and at ease with his false claims. It is a grave injustice to vilify the Prophet Muhammad ﷺ with such bias, and we urge David Wood and his followers to at least exercise some scholasticism instead of fomenting hate and violence amongst two of the largest religions, who have historically found security in the lands of the other.

Whilst the linguistic inconsistency alone stands as sufficient evidence to disprove his false allegation from point 2 of the prophecy, we have further supplied ample corroboratory evidence to support our view and refute Dr. David Wood's false claims in the process.

There is however one more contextual aspect which David Wood conveniently slithered his way across in hope that his supporters do not find out, and assuredly enough, if this is the level of scholarship that he is bringing to the fore, (in attempting to demonize a man who was more dear to the souls of his own followers), then our deeply felt sympathy goes out to David's flock, who are unaware of the dangers they are being led toward!

Contextually, David quoted only the relevant verses which were necessary for him to channel the views of the already conditioned minds into 'believing' his 'fake' message. Let us now analyze the passage from the Qur'ān to *include the verses which were omitted* by David Wood in order to assess once more, if there is even a degree of validity to his claim.

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠
وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا
مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ
كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ
٤٢﴾ تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ﴿
٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ﴿
الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ
بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا
﴿مِنْهُ الْوَتِينَ ﴿٤٦

This Qur'an is the speech of Allāh with a gracious Noble Messenger. ***(40)*** *And it is not the speech of a poet; how little do you believe!* ***(41)*** *Nor is it the speech of a soothsayer; how little do you ponder!* ***(42)*** *Sent down by the Lord Of The Creation.* ***(43)*** *And had he fabricated just one matter upon Us –* ***(44)*** *We would have definitely taken revenge from him.* ***(45)*** *Then would have cut off his heart's artery.* ***(46)***[49]

- **Verse 40** – Affirms that Prophet Muhammad ﷺ was indeed God's messenger, and that the Qur'ān is communicated to humankind via him. Hence he is chosen representative of God, i.e. he is a prophet!

- **Verse 41** – Do not even mistake the eloquence of this Qur'ān for mere poetry, and as a corollary of that (unscholarly thought); do not consider Prophet Muhammad ﷺ to be a mere poet. Indeed he is not! He is a prophet!
- **Verse 42** – Just because the Prophet Muhammad ﷺ is equipped with the ability to accurately foretell many events of the future, do not mistaken him for a soothsayer. His knowledge is not by sorcery and magic. Rather he is taught by God (4:113), and he is thus His prophet!
- **Verse 43** – This Qur'ān has been sent down to you, from God Almighty! And if God Almighty is the sender, and the Prophet Muhammad ﷺ is the deliverer, then Prophet Muhammad ﷺ is the Messenger of God!
- **Verse 44-46** – And had this Messenger ﷺ (in the past), fabricated any message from us, then We (God via His angels) would have seized him by the right hand and then cut off his life-artery. Since God did not do either, then the only conclusion is that 'Muhammad ﷺ is the messenger of God!

Thus, from the Qur'ānic perspective, the context of the verses reveal that Prophet Muhammad ﷺ was indeed a messenger of God which is diametrically opposed to the claim of David Wood. Hence the all-important lesson of identifying the context of the narrative prior to deducing any 'premature' judgment is the difference between truth and falsehood.

3. Lacking Essential Rationale

At the beginning of this section we stated that the allegation was indeed paradoxical, and not from the view of Islāmic scholarship as we are well positioned to notice a farce from afar. David Wood may not have realized it at the time, but in his ‘blind’ pursuit to demonize the Prophet of Islām, he may have accidentally accepted the truth of the Qur’ān in the process of his incessant stance against it, thus proving that his claim is lacking essential rationale.

Did David Wood inadvertently declare Islām to be true?

The argument of David Wood is primarily based on proving that the Prophet Muhammad ﷺ was a 'false prophet'. This is clear from the earliest of his cynical remarks at the onset of almost all of his Islamophobic statements available online. However, the fallacy of his claim is woven within the paradox created by his own making, as his claim is not merely one of his own whims. Nay! His claim is that the "Qur'ān" proves that the Prophet Muhammad ﷺ was a false prophet. David Wood has placed himself into a quandary in which can only be likened to quicksand. The more he struggles to find his way (of explaining himself), the more likely he is to sink (into his doom).

So what was the flaw of his argument? David claimed that the Prophet Muhammad ﷺ was a false prophet. His main 'evidence' for this was the 'Qur'ān' and the 'Hadīth', which are both considered as the primary and secondary sources of Islāmic information and law.

We have incontrovertibly disproven his claim and have exhibited the numerous inconsistencies located therein and are now well-suited to explore the following 'hypothetical' scenario in order to demonstrate our view.

Hypothetically, "if" David Wood's views are considered to be taken on face value by any person, which asperses that the Qur'ān prophesized that if the Prophet Muhammad ﷺ were to invent false information pertaining to God, then God would cut off his 'aorta', and that 'hypothetically', "if" David Wood is further correct that the Hadīth has supported that view and has shown that Prophet Muhammad ﷺ was killed by the cutting off of his 'aorta', then all that David Wood has done, is proven that the Qur'ān is the true word of God, and that the God of Islām is true!

–Subhān Allāh-"Praise the Lord"-

In his pursuit to 'disprove' the Prophet Muhammad ﷺ as a messenger of God, David Wood did not realize that he was, in essence 'proving' the godliness of Allāh ﷻ , and the truth of the Qur'ān in the process, because, hypothetically, he claimed that the Qur'ān declared 'if Muhammad forged revelation then God would cut off his aorta'. David Wood then presented narrations from the hadīth in view to establish that the Prophet Muhammad's ﷺ

aorta was cut off. If that really was what he believed, then it meant that the Qur’ān, – which according to Muslims is the word of God – prophesied that a ‘false prophet’ was dealt with, by a ‘Divine intervention’ and took action ‘justly’ against the one who ‘belied’ God’s religion. Thus proving that the God of Prophet Muhammad ﷺ and the God who revealed the Qur’ān was indeed true! If the God of the Qur’ān was not the true God, then ‘hypothetically’ there is no need for the allegation in the first place! If the allegation stands from the viewpoint of David Wood and his Islamophobic fandom, then there are two paths before them based on everything we have discussed in fulmination of their wayward views, and they must consider that either;

1. David Wood accepts that his view on this matter was based on ‘false’ ideas, as we have provided sufficient evidence to disprove his views by exhibiting its textual, contextual and irrational inconsistencies.
2. David Wood maintains his stance, but then also accepts that if his analysis is correct, then the Qur’ānic prophecy was also true. Thus David Wood is now doing the work of a Dā’ī (Caller to Islām) and must therefore stand firm by his statement and also accept the Qur’ān to be true and embrace the faith as well.

Conclusion to False Allegation 4

If David Wood cannot come to terms with any of the above two, then every one of his viewers should deduce therefrom who is the ‘real farce’. It does not get any more oxymoronic than having to deal with a ‘true imposter’, but then again, we did stipulate at the onset that his entire argument of the supposed ‘false prophethood allegation’ was paradoxical. And so, David Wood has inadvertently placed himself inside of Pandora’s Box, and only he can unlock himself. Will he be brave enough to ‘admit’ that he was blinded by bias and thus concocted a means to vilify the Prophet of Islām and in retrospect risk creating outrage and violence against his own fellow Christians in the process? Or will his ego blind him further to maintain his stance and stay firm on his path and insist that the Prophet Muhammad ﷺ was a false prophet? But in accepting that fact, he must embrace the additional logical consequence, that if the Qur’ān was true in its promise, then he must follow to embrace it? If it is true, and if he cannot embrace it, then is he really a man in search of God? Or is he a man in search of YouTube fame?

– In the end, Allāh ﷻ Knows Best –

* * *

According to Elizabeth Poole in the *Encyclopedia of Race and Ethnic Studies*, the media have been criticized for perpetrating Islamophobia. She cites a case study examining a sample of articles in the British press from between 1994 and 2004, which concluded that Muslim viewpoints were underrepresented and that issues involving Muslims usually depicted them in a negative light. Such portrayals, according to Poole, include the depiction of Islam and Muslims as a threat to Western security and values.

False Allegation 5

THE QUR'ĀN LEADS ONE TO BELIEVE IN CHRISTIANITY

–Mario Joseph

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا
بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ
اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا
بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ
بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا
جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا
هَٰذَا سِحْرٌ مُبِينٌ

"And remember, when Jesus the son of Mary, said, "O Children of Israel! I am the messenger of Allāh (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery"

(Sūrah As-Saff, 61:6)

False Allegation 5 – The Qur’ān leads one to Believe in Christianity

Enter the even further paradoxical mind of one Mario Joseph, or at least that is how he was introduced onto a Spanish Christian television show titled, ‘Changing Tracks’ in which he was interviewed. This interview was then uploaded to YouTube and subsequently utilized to create misinformation about Islām ever since and has acted as a conduit to stardom for the aforesaid alleger amongst certain Christians as prior to this, none of the Muslim scholars were aware of his existence.

Nonetheless, a quick search on YouTube reveals that the video has gained much momentum, albeit under false pretences – as we will expose – and has become a somewhat quickfire response for many Christians who wish to prove the validity of their religion *from the Qur’ān*. As illogical as that may seem to any Muslim or rationalist, these apologists (including Mario Joseph) are convinced that the Qur’ān leads one to Christianity.

According to the video, Mario Joseph admits to being a former Muslim who was a ‘parish preacher’ and who ‘studied’ Islām for many years. He became an ‘Imām’[50] (to an unnamed mosque), and progressed to explain further in this interview of how his father was very abusive towards him and during one such occasion it was the ‘spirit’ of Jesus عليه السلام which saved him from his abusive father who was ready to kill him.

He mentions the starting point where he ‘changed tracks’ by recalling one occasion whilst he was ‘preaching’ (again in an unnamed mosque), about Jesus according to Islām. He explained that according to his (former) beliefs as a Muslim that,

- “God ‘was’ only Allāh”,
- “That God never married, therefore no sons for Allāh,”
- Hence he preached that “Jesus is not God”.

At that moment, someone from the crowd had asked him, “Who is Jesus?” This question provoked him to search the Qur’ān for the answer. It was from here onwards, that Mr. Mario Joseph supposedly proved to the Muslim scholars of the world the superficiality of the claims which would follow. Below are the some of the fallacies, as per his perspective, which may have led him to believe in his futile claim. We commence by quoting the major allegations and progress to – God willingly – deal with. He stated,

- “To know who he (Jesus) is, I read the entire Qur’ān again. 114 chapters, 6666 verses in Qur’ān. When I read it, the name of the Prophet Muhammad ﷺ I found in the Qur’ān in 4 places, but the name of Jesus عليه السلام I found in 25 places. There itself I was little confused as to why the Qur’ān is giving more preference to Jesus عليه السلام (over Muhammad ﷺ)?”
- “I could not see any women’s name in the Qur’ān. Not the Prophet Muhammad’s ﷺmother’s name, or wife’s name, or children’s name, no! In the Qur’ān there is only one woman’s name that I found, ‘Maryam’ the mother of Jesus عليه السلام . No other women’s name! He further goes on to quote chapter 3 *incorrectly* as the ‘Family of Maryam’ when in reality it is named after the father of Maryam as the ‘Family of Imrān”. He further substantiates this claim (that the Qur’ān has given precedence to the mother of Jesus عليه السلام) by naming Chapter 19 after her as “Sūrah Maryam”.
- He then makes another false claim by stating that once he noticed these consistencies, that the Holy Qur’ān from, “3:34 onwards states that Mary was born without original sin”.
- “Qur’ān 50:23 says that she (Maryam) went to heaven with her physical body. Even the assumption is written in the Holy Qur’ān”
- “When I read Chapter 3 verses 45-55, there are 10 points which the Qur’ān makes about Jesus عليه السلام ,
    1. Kalimatullāh (Word of god),
    2. Rūhullah (Spirit of god),
    3. Isā Al-Masīh (Jesus Christ),
    4. Spoke at infancy,
    5. Created a live bird out of mud (hence he can give life),
    6. Cured leprosy,
    7. Cured the blind,

8. Gave life to the dead,
9. Jesus عليه السلام is still alive,
10. Jesus عليه السلام went to heaven,
11. And Jesus عليه السلام will come again,

Although he alluded to the discovery of 10 Qur'ānic factors related to Jesus عليه السلام , he cited 11. Thereafter, Mr. Mario Joseph committed another schoolboy error (evidently of many), by then juxtaposing the Qur'ānic stance of Jesus عليه السلام with the Prophet Muhammad ﷺ by then analogically stating that according the Qur'ān, Prophet Muhammad ﷺ is therefore,

- NOT Kalimatullāh (Word of god)
- NOT Rūhullah (Spirit of god)
- Did NOT speak at infancy
- Did NOT create a bird from mud
- Dif NOT cure leprosy
- Did NOT cure the blind
- Did NOT life to the dead
- Prophet Muhammad ﷺ himself died
- According to Islām he is not alive
- And Prophet Muhammad ﷺ will not come back!

Later in the interview, Mr. Mario Joseph confidently explains a particular verse in the Qur'ān which led him to Christianity. According to him, the verse alluded that if 'anyone' was in doubt about the Qur'ān, those doubters should proceed ask the people of the Bible.

At this juncture, since the allegations are fallaciously numerous, we therefore commence the response to these ridiculous claims with the last cited allegation and thereafter progress to discuss the remainder of Mario Joseph's wayward notions as the second part of his interviews deals with some theological aspects, as well as some rational arguments which will be visited later – God Willing –.

Response to False Allegation 5

According to Mr. Mario Joseph, Chapter 10 of the Qur'ān directs Muslims to accept the Bible as Truth. During his interview, he alludes that the reason for his 'Changing Tracks' from Islām to Christianity was to be blamed on a verse of the Qur'ān and not on any person who may have preached to him. He then quotes the verse and translates it as follows verbatim,

> *"If you have any doubt in this Koran which I give to you, go and read the Bible, or ask the people, those who read the Bible. The truth is already revealing that."* (10:94)

He further states to his live audience, "So if you ask me who made me Christian, it's not any fathers, it's not any sisters; it's not any bishops; it's not any cardinals; it's not even the pope; but the *Holy Koran converted me to Christianity*"

The accusation from the above quoted interview insinuates that the Qur'ān mandates the Bible to any of its readers who harbours any 'doubts' about its message, and that once those doubters turn to the Bible, they will be 'converted' to believers. This is indeed a paradoxical premise of paramount proportions as we shall endeavour to exhibit its numerous fallacies in our response.

An appeal to Mr. Mario Joseph and all others who share his views to kindly 'study' the Qur'ān prior to any assumptive deductions, as there is no room for assumptions in the world of scholarship. If anything, assumptions of this nature breed more danger to socio-religious cohesion, than it brings benefit.

I have opted to commence with this particular allegation from amongst his numerous fallacies because it will prove incontrovertibly to the unbiased reader that Mr. Mario Joseph could not have been an Islāmic scholar at all, as his shallow understanding of the dynamics of the Qur'ān is an insult to Islāmic scholarship. These 'hatchet jobs' which are propagated as fact, can easily be understood by even an entry level student of Islāmic knowledge.

It will also stand to induce contemplation to those who naively accept the words of the ignoble, when in reality, their claim is nothing but falsehood wrapped in the garb of truth and sold to the unsuspecting consumer who 'buys' into the idea due to his own lack of 'insight' with regards to the process of ‘manufacture’.

Additionally, it will stand to expose the systematic vilification of Islām by exhibiting the many lies propagated about the Holy Qur’ān and its Noble Messenger ﷺ by revealing their method and attempt to covertly alter the mindset of any would-be reverts, or uneducated Muslims away from this wonderful faith.

Irrational claim

Methodology demands that we commence with an analysis and deconstruction of the text, followed by a textual rebuttal and to further corroborate that view via rational inquiry. This would be the 'normal' procedure, but seeing as though the alleger has forsaken all logic with his claim, it is incumbent that we commence with a review of the irrationality of the claim itself.

Contemplatively, how illogical it would be for God to send a 'final' messenger with a 'final' book, and then command all of His servants, (who believe in the truth of that final book,) to forsake their belief in it, if they were to experience any doubt about its message, by then abandoning it in order to search for the truth from the previously sent book, viz. The Bible? Shouldn't God have just sent the Bible only? Why bother with sending the Qur'ān if the objective of that Qur'ān is to turn people towards 'already' revealed Bible?

Additionally, wouldn't this verse be God's last verse sent via the Qur'ān if indeed it was according to the perspective of the Mr. Mario Joseph? Why did God continue to send verses down for the next decade or so thereafter, if all He desired was for the Muslims to adopt Christianity?

Furthermore, if the Qur'ān did indeed claim that the Bible was to be consulted as a book of truth as a result of the reader's doubt in the Qur'ān itself, what would that say about the state of the reader's mind? On one hand, the reader is in 'doubt' about the Qur'ān's validity, then suddenly the same reader takes the word of the same Qur'ān to be directed to the Bible as truth? What makes this statement of the Qur'ān any more truthful than the previous ones which were doubtful in the first place? By this we imply that Mr. Mario Joseph claims to have indeed taken 'guidance' from the Qur'ān and by 'accepting' his version of the narrative, he then adopted Christianity as a faith. This much is clear from his viewpoint.

If this is indeed the case, then surely he must accept the God of that very Qur'ān who grants guidance? But of course none who claim such scandalous allegations are ever aware of the repercussions of their claim until the 'damage' is already done.

If Mr. Mario Joseph believes that even one verse of the Qur'ān possessed such definitive powers of guidance, that it ‘guided’ him to Christianity, then what about the remaining 6235 verses? And this is the paradox which he has placed himself in. By alluding to the possible truth of one verse, he has *ipso facto* accepted its validity in truth. But why only accept this verse? The answer is simple! Because the manipulation of this verse fulfils the *agenda at hand to demonize the Qur’ān* as a book which lacks belief in its own message, that it has to be reliant on the truth of the Bible before it! However, what he has failed to realize – and Muslim readers must be vigilant of this point – that by accepting part of the book, he (and all apologists alike) must also accept the other parts too; otherwise the entire argument holds no credence whatsoever. Conveniently, Mr. Mario Joseph accepted the only verse in the Qur’ān which ‘supposedly’ guides the reader to Christianity, but has subsequently rejected all of those verse which state,

- That Jesus عليه السلام was sent as a messenger of God and not as God. (61:6)
- That God is One in worship (5:73)
- God is not in need of any partner (112:2)
- God is not a father (112:3)
- God is not a son (112:3)
- Nor does it befit God to take a son (19:35)
- Hence God is not a third of a trinity (5:73)
- That Jesus عليه السلام never claimed divinity (5:116)
- Nor he did not ask of anyone to worship him (5:117)
- Jesus عليه السلام accepted himself as a servant of God (19:36)

It is effortless to understand why apologists the likes of Mr. Mario Joseph select very cautiously which verses of the Qur’ān they are inclined towards. If their perception of a verse causes them to believe that that it is inclined towards their theological stance, then they accept it, but when anything (and most of it) disagrees with their viewpoint, then they reject it. This however is hypocrisy of the highest level as you cannot believe in one part of the book whilst rejecting another (2:85). The agenda here is clear! This is not a matter of ‘truth’ and ‘falsehood’ as Mr. Mario Joseph would have us all believe. Rather, it is a really clever way of nurturing the thoughts of the already ill-advised faction of people via an exhibition of the Bible’s validity on one hand, but at the expense of utter vilification of Islām’s Holy Book on the other hand.

Textual Analysis

In the case of Mr. Mario Joseph, he openly claims that it was during a time of 'doubt', in which a particular verse of the Qur'ān brought him to the realization of the 'truth' of the Bible (and indeed Christianity). As a corollary of that verse which he read (and interpreted on his own account), he espouses that no blame should be placed upon any Christian preacher for these notions, but if any (Muslims) would like to point a finger, then those fingers should be firmly directed at Islām's Holy Book viz. Al-Qur'ān, particularly Chapter 10, verse 94.

Prior to an assessment and rebuttal to his claim, we must assert that according to the Islāmic tradition, to be a 'Muslim' refers to one's total surrender to the Will of God. Hence when one adopts the religion in 'faith', then there can be no room for 'doubt', as doubt is a state which exists only as a result of the lack of total submission. Hence, Mr. Mario Joseph here, already declares his lack of surrender by proclaiming the existence of his doubts. Now that we have isolated the probable cause for his deviation, let us progress to exhibit how doubt can sow the seed of spiritual blindness and transform the 'obvious' truths to become seemingly things of 'oblivion'.

We now progress to re-quote the verse of the Qur'ān which he cited as evidence leading him to believe that Christianity was true.

The following are his words which we have quoted precisely,

> *"If you have any doubt in this Koran which I give to you, go and read the Bible, or ask the people, those who read the Bible. The truth is already revealing that." (10:94)*

According to his methodology and conclusion of above cited 'version', the implications are;

- If any reader picks up the Qur'ān, the assumption will be that God Almighty is addressing the reader 'directly' as the word 'you' is indicative of this from his version. This is clear because Mr. Mario Joseph admitted that he (as a reader of the Qur'ān) concluded same.

- That the reader 'must' turn to the Bible to 'clarify' whatever doubts one may harbour.
- The Qur'ān mandates the Bible.
- The Bible 'already' contains truth.

Reflecting on the immediate implications which arise from the method in which the 'misinformation' was propagated, we must firstly affirm that the Qur'ān makes no such claim whatsoever in its entire corpus.

Secondly, we hereby confirm that since the Qur'ān makes no such claim, for a 'scholar' to have reached this opinion without consulting the context, historical record and scholarly implications, to thereby proceed to be completely overwhelmed by a whimsical deduction, without cause, proves the farce of the claim.

We now produce the actual verse in order to refute this scandalous allegation. However, we will produce the verse from the perspective of a man who was once a Christian, and a scholar who, in 1917 embraced Islām and translated the Qur'ān in English. His 'unbiased' and 'true' account of the verse is as follows,

فَإِن كُنتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا
إِلَيْكَ فَاسْأَلِ الَّذِينَ
يَقْرَءُونَ الْكِتَابَ مِن قَبْلِكَ
لَقَدْ جَاءَكَ الْحَقُّ مِن رَّبِّكَ ۚ
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

"And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers."[51]

Immediately, the reader will have identified that whilst the previously quoted verse by Mr. Mario Joseph seemed to have 'generalized' the reference of the word 'you', thereby insinuating a guideline for any and *all readers*, Marmaduke Pickthall was responsible enough to take into account the context of the verse in his translation and to thus direct the reader's attention to the specificity of the verse, which in this case elucidates that God Almighty was not referring to all, but specifically to the Prophet Muhammad ﷺ . This translation contains a multitude of perspectives for the now-illuminated reader as the standpoint changes from general to specific. If only Mr. Mario Joseph studied the Qur'ān with a capable teacher by adopting a trustworthy system of studying the requisite sciences prior to delving into translation, then he may have been saved from becoming the architect of his own doom.

Secondly, a search of the Qur'ānic text reveals that the Arabic word for Bible is "Injīl". This is clear from the following verse of the Qur'ān,

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَاةَ وَالْإِنجِيلَ

"And He will teach him the Scripture and wisdom, and the Torah and the Bible."[52]

Here, the Qur'ān not only utilizes a special word for the 'Bible', but it also linguistically exhibits a distinct difference between the Bible and the Torah.

Now armed with this crucial information, a revisiting of Mr. Mario Joseph's view on the matter reveals the great lie. In his account, he affirmed that the reason he changed from Islām to Christianity was because his doubts led him to study the Qur'ān once more. In turn, verse 94 of chapter 10 then told him that if was in doubt, he should then consult the 'Bible'. For the third time, we present his translation verbatim, to exhibit this great lie, in which he stated after reciting the Arabic,

"If you have any doubt in this Koran which I give to you, go and read the ***Bible****, or ask the people, those who read the* ***Bible****. The truth is already revealing that."*

(Chapter 10, Verse 94)

When juxtaposed to Marmaduke Pickthall's translation, the lie becomes apparent (to those who have the insight) to see beyond the facade,

"And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord

hath come unto thee. So be not thou of the waverers."

(Chapter 10, Verse 94)

We have affirmed that the Qur'ānic usage of the word 'Bible' is 'Injīl' and have subsequently provided the evidence for that viewpoint. A quick glance at both of the translations reveals that whilst Marmaduke Pickthall's translation does not include the word 'Bible' in it, Mr. Mario Joseph has included the word 'Bible' twice in his deceitful translation. This is not an uncharitable statement as Mr. Mario Joseph claimed to be a scholar on one hand, and on the other hand added words to the translation that was not even in the original Arabic text. That is the deceit we refer to.

The reason why Marmaduke Pickthall and all other knowledgeable translators did not translate it to include the word Bible, is because the Qur'ān did not utilize the word "Injīl" in this verse, as that is the appropriate Arabic word to describe the Christian Holy Book. Hence since the Qur'ān did not utilize the Arabic equivalent for the word 'Bible', how then did Mr. Mario Joseph arrive at this conclusion? There are two basic reasons for this,

a) That he was 'literally unaware' of the Arabic word for the Bible, in which the conclusion would be that he was not a scholar as this information is taught to children from between the ages of 6-10 years at local Islāmic institutions across the world.
b) That he was aware of the lack of use of the word 'Bible', yet he deceitfully amended the translation to trap unsuspecting victims into his line of thinking. In this case as well, he has proven that he was not a scholar of Islām as this level of corruption to denounce the viewpoint of one's opponent is both morally, as well as religiously incorrect.

When people resort to these tactics then it usually is as a result of the reality of utter failure to produce the correct information from their own books, that they now see it necessary to demonize the book of their opposition, in order to grant some type of justification to their own stance.

Contextual Analysis – Logical Implications

Whilst the previous section titled 'textual analysis' was merely a synopsis and refutation of the of the allegation – by means of exhibiting the deception of the claimant-, this section will briefly display to the reader – yet again – that the major reason for the prevalence of such hateful fallacies against Islām and Muslims are due to the lack of data regarding the context which then governs the understanding of the text itself.

There is no need to delve into the minutiae of the matter as the topic of "Text Vs Context" was covered in the previous allegations. Nonetheless, the allegation is predicated upon the allusion, that when a person (even a Muslim) is in doubt; that *after* consultation with the Qur'ān, the reader will be directed *by the Qur'ān to consult the Bible* in search of the truth. Hence the only possible conclusion is that *the Bible is correct*. This is the message of Mr. Mario Joseph to all the Christian folk who believe such irrational ideas, and to all the Muslims who have not equipped themselves with the necessary knowledge to see the con.

On the other hand, – given the opportunity – the quick-fire logician would be straining his desire to pull back the hammer of intellectual discourse and release his rational ammunition by stating that if the verse is not to be considered as a generalized view for all readers, but rather to be specific to the Prophet Muhammad ﷺ , then does the Qur'ān imply that he was in 'doubt' himself?

Sporadically, human beings will attest to having experienced a 'once in a lifetime' moment whereby at that particular time, there is a sense of utter disbelief regarding something certainly known to have occurred via experience, but are those experiences to be considered as 'utter' disbelief in the theological sense? Consider the following example which may be taken from the experience of a person who lives to see a lifelong 'dream' come to reality. Whether it is breaking the 100m record at the Olympics, or lifting up a much coveted Champions League trophy for the 6th time, the athletes tend to state during their interviews to the effect, "Wow? Did that just happen to me?" or "Did I really just win this?" Even though the athlete knows with conviction what had just been achieved, this 'question' is still posed, not because of doubt, but due to the sheer jubilation of coming to terms with that moment.

Likewise, the Prophet Muhammad ﷺ was not in doubt over what had been revealed to him because the chapter itself is believed to be a late Makkan chapter, and he was already by this time, a recipient of revelation for many years. It would be foolish here for any reader to 'assume' that the Prophet ﷺ was second guessing himself 'after' experiencing revelation on numerous occasions over a sustained period of time.

Rather, by the verse signalling a 'possible' doubt, – and this is clear by the usage of the word 'if' within the verse itself-, does not necessarily mean that the Prophet Muhammad ﷺ was in 'actual' doubt over his prophethood. This will become clear via even a cursory reading of the books of Tafsīr (exegesis) of the Qur'ān, and will be discussed momentarily, – God Willing –.

For those rational minds who tend to somehow set aside their own principles when it comes to opposing the religion of Islām, we remind them that 'if' they do believe in the notion of possibilities being equated as fact, based on a theory, then this is to say that if the 'possibility' exists that aliens are out there somewhere, then this possibility renders the theory as 'actual' fact too?

No rational mind would ever accept such an illogical premise. However, speaking from the side of religion in relation to the 'possibility' of an uncreated God, then humankind can always look to the repository of history and religious text to justify 'contact' from God a hundred times over.

Whilst no logician would accept as fact that aliens do exist based on the idea of 'possibilities' without proof, why then are there double standards when it comes to finding alternate evidence in support of the Prophet Muhammad ﷺ having not a shadow of doubt in his message and mission?

The evidence to corroborate this view that the Prophet Muhammad ﷺ was not in doubt about his mission can easily be accessed by the student of knowledge from the books of exegeses annotated under the very verse of discussion;

> *Sa'īd bin Jubayr رحمه الله reports, "The Prophet ﷺ did not doubt and (therefore) did not question"*[53]

Another view collected by the same scholar relates that Imām Qatādah رحمه الله stated that the Messenger ﷺ of Allāh ﷻ said,

"I do not doubt, (and therefore) I do not question."[54]

To cast such aspersions upon the Prophet Muhammad ﷺ when his own recorded view as well as the view of the scholar's state otherwise, is a grave injustice upon him and his followers. This is yet again, further evidence that Mr. Mario Joseph is not a scholar and his masquerade has been foiled by his admission.

Continuing the discussion pertaining to the 'actual' context of the verse, a cursory study of the scholarly works reveals that the meaning is diametrically opposed to the proposed viewpoint of the alleger.

Explaining the true account of the above verse, the erudite scholar and historian, Imām Abū Ja'far Muhammad ibn Jarīr At-Tabrī رحمه الله stated in his voluminous exegesis that God Almighty was referring to Prophet Muhammad ﷺ , declaring to him that the Israelites never differed in his prophethood until the time he was sent as a messenger. This is because they found him written (as a prophesized messenger) in their books, the Torah and Bible (Gospel), and they recognized his qualities (which they found in those very books).

Retrospectively, the Prophet Muhammad ﷺ was requested to ask those folk from the People of the Book (Jews and Christians) who had 'already' accepted Islām, the likes of Abdullāh bin Salām etc. from the people of *truth and faith* as opposed to the people of *lies and disbelief*.[55]

It is quite clear that Mr. Mario Joseph was completely wrong-footed on the matter, and had he been a scholar of any sort, he would have consulted this readily available commentary on almost every platform today.

The implications from the verse now indicate that the 'doubtful' matter was not in relation to his prophethood at all, but whether or not the Jews did in fact have knowledge of his arrival. God Almighty then responded by clarifying that they were indeed aware of what was foretold in their scripture pertaining to his emergence.

In our previous eschatological work, we had highlighted two such historical accounts dating back to the Prophet Muhammad's ﷺ birth and childhood which confirm that the Jews were well aware of the 'signs' of his prophethood upon him.

Historically, Jesus عليه السلام was Jewish by ethnicity, hence he was sent according to the Bible, to *the lost sheep of the house of Israel* (Matthew, 10:24). This was later confirmed by the Qur'ān which states that Jesus عليه السلام was historically sent to the Israelites (3:41). Seeing as though his audience was the Israelites, it is important to note that the Prophet ﷺ was referred to by Jesus عليه السلام with the honorific title of *'Ahmad'*, thus the message that the Jewish people received in relation to the name or description of that final messenger was 'Ahmad'. The verse in discussion stated,

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا
بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ
اللهِ إِلَيْكُمْ مُصَدِّقًا لِمَا
بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ
بَعْدِي اسْمُهُ أَحْمَدُ ۖ فَلَمَّا
جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا
هَٰذَا سِحْرٌ مُبِينٌ

> *"And remember, when Jesus the son of Mary, said, "O Children of Israel! I am the messenger of Allāh (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery"*[56]

Considering the Qur'ānic revealing of Jesus عليه السلام as a Jewish prophet sent to the Jews, who were told about the arrival of a person who would be known as 'Ahmad', the following two accounts prove that there were many Jews who were aware of the 'signs' of his emergence;

a) Sayyidunā Hassān bin Thābit Al-Ansārī رضي الله عنه was the famous companion who defended the integrity of the Prophet ﷺ via his eloquence in poetry. He was a Medīnan companion, hence the appellation of 'Ansārī' attached to his name and was thus well-suited to narrate such an incident regarding the Jews of Madīnah.

He mentionedthat he was a boy of approximately seven or eight years and he then recollected (from his youth) what he had overheard when a *Jew* called out to the people who gathered to listen to him. This Jew in Madīnah said,

"Woe unto you, the star of *Ahmad* has appeared this night."[57]

This incident is believed to have occurred on the eve leading up to the birth of the Prophet Muhammad ﷺ . The Jews were searching for this person because they were well aware of his traits and even the cosmological indications of his arrival. Of course, they considered that he was born amongst them, but when he emerged from the Arab people, they rejected him and refused to recognize those very signs upon him for which they were in Madīnah awaiting.

b) Narrated by Umme Ayman رضي الله عنها , "On that day (the day at Al-Abwā), two *Jewish men* came to me and said, 'Show to us the *Ahmad* so we may look at him". They began to examine him (the Prophet ﷺ) and the one (Jewish) man said to his companion, 'This is the Prophet of this Ummah, and this (city of Madīnah) will be his place of migration, and he will soon face extreme criticism and death'. When the mother of the Prophet ﷺ heard this, she became fearful (for her son) and left immediately for Makkah. On the way, she passed away at Al-Abwā.[58]

It is clear that they were well aware of even the physical signs located on his blessed body, hence their desire to 'examine' him. They further indicated, based on their assessment, he was indeed 'that' prophesized Ahmad, and that his life was in imminent danger as there were those who would aim to cause him great harm.

The verse also indicated that even though they were awaiting him, when he did emerge, they rejected him. The Qur'ān documented their bias rejection and in the process, revealed their knowledge about the messenger from their own scripture,

لَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ
اللَّـهِ مُصَدِّقٌ لِّمَا مَعَهُمْ
وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ
عَلَى الَّذِينَ كَفَرُوا فَلَمَّا
جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ ۚ

فَلَعْنَةُ اللَّـهِ عَلَى

الْكَافِرِينَ

"And when the Book from Allāh (the Holy Qur'ān) came to them, which confirms the Book in their possession (the Torah) – and before that they used to seek victory through the medium of this very Prophet (Mohammed – peace and blessings be upon him) over the disbelievers; so when the one whom they fully recognized (the Holy Prophet) came to them, they turned disbelievers – therefore Allāh's curse is upon the disbelievers."[59]

Hence the objection by Mr. Mario Joseph is not at all what he makes it out to be. Rather, the depth of his deception – undoubtedly motivated by the urge to gain followers to his path on one hand, whilst vilifying Islām on the other – is clear for any person with even a modicum of understanding.

The verse was not about Muslims or non-Muslims who may harbour some type of doubt (regarding God), to then turn to the Bible for truth! Rather, it was in relation to the Prophet Muhammad ﷺ who was being made aware by God of the wrongful rejection of him by the Jews because they were aware of his coming. Hence his being directed by God to 'ask' of those 'Muslims' who used to 'read' the former 'scripture', was with regards to whether or not he was in fact mentioned to them in their books. Thus, in this manner, the concealing of religious information would be brought to light from those Jews who were now Muslims.

Conclusion to False Allegation 5

The analysis we have provided is more than sufficient to prove that Mr. Mario Joseph could not have been a scholar of Islām, as a scholar would never have erred in the manner which he did.

Furthermore, the verse which he utilized to persuade his audience in believing that the Qur’ān guided him towards Christianity is in essence a verse about those People of the Book like the Jews of Madīnah, who were formerly within the fold of Judaism, but who accepted Islām. The Prophet Muhammad ﷺ was urged to question those Jews about the foretelling in their religious text which prophesized his emergence.

Thus, Mr. Mario Joseph took a verse from the Qur’ān that had absolutely nothing to do with being doubtful about the Qur’ān, nor about seeking counsel from the Bible to justify the truth of Christianity. It is a blatant lie, and one which we hope that we have clarified for Muslims and Christians who were confused by the preposterous claims of this man, that they were indeed baseless!

– In the end, Allāh ﷻ Knows Best –

* * *

False Allegation 6 – The Qur’ān mentions Jesus عليه السلام by name more times than it mentioned Muhammad ﷺ

Whilst Mario Joseph did mention his reasoning regarding the supposed superiority, which he based on the Qur’ānic mention of the name of Jesus عليه السلام being mentioned 25 times in the Qur’ān versus the name of the Prophet Muhammad ﷺ a mere 4 times. The abovementioned allegation has been a matter of assumption by many an ignoble before him.

Nonetheless, this wayward methodology is in fact the architect of its own doom as we shall endeavour to exhibit that is nothing short of a baseless argument that is in essence a flimflam of a display in the least.

Prior to that, we must affirm that for Muslims, it would not matter if Jesus عليه السلام was mentioned 25 times, or 100 times in the Qur’ān. The amount of times a person or persons are mentioned does not determine the superiority or inferiority of the named person. For Muslims, it would act as a means to say his blessed name 75 more times, and read the relevant chapter about him 75 more times, and internalize the explicit, unadulterated narrative of his prophethood, his remarkable life, and amazing ascension to the heavens without being crucified 75 more times. This is because Muslims also possess a great amount of love for Jesus عليه السلام, but the distinguishable difference being that in our view, he is a chosen messenger of God, and not God incarnate.[60]

Perspective is always important on any subject of study, and by this, we imply that the majority of these misconceptions are due to a lack of perspective. The abovementioned view opines that, according to the Qur’ān, Prophet Muhammad ﷺ is less significant, as opposed to the personage of Jesus عليه السلام , based on the number of times each of the aforesaid personalities are mentioned. If this *illogical* premise is to be applied, hypothetically, then Mr. Mario Joseph (and whoever shares the same irrational view), must apply the same consistent logic and accept Judaism as the ultimate religion instead of Christianity! Why so? This is because the Prophet Moses عليه السلام is 136 times in the Qur’ān, and by the application of the very same logic, does it now imply that all Muslims are being directed to Christianity and Judaism? Or are they being directed first to Christianity and then to Judaism? That is absurd to say the least, and as sugar coated as Mr Mario Joseph's 'testimony' seems to be, when one wipes away this sugary layer, you are left with a 'bitter' truth. To those who believe in the idea that if a person or object is mentioned in a holy book more often than other people or other objects, that it implies superiority, then Mr Mario Joseph and all those who this accept blatant misinformation on the basis of a shared bias from the Christian community must agree that 'Satan' is superior to 'Jonah[61]'. This is because, the same ill-gotten conclusion (which postulates that just because Jesus عليه السلام is mentioned more times than the Prophet Muhammad ﷺ, that Jesus عليه السلام is superior), exhibits that Satan is superior to Jonas according to the Bible.

The famous search engine for Bible words located in the concordance section of the 'Art and the Bible' page reveals the following,

Word	O.T.	N.T	Apocryphal	Bible
Satan	15	34	1	50
Jonah	17	0	0	17[62]

According to the above cited statistics, Satan is mentioned 50 times across Old and New Testaments and once in the Apocryphal scripture, whilst Jonah is mentioned a mere 17 times. No sane Christian would deduce that since Satan is mentioned 33 times more than Jonah, that Satan is now 'superior'? If any person believed in such a fallacious methodology, then the detriments would be a biblical disaster to say the least! Hence we appeal to those who have been supportive of such a rotten rhetoric to desist in being accomplice to the spread of disastrous allegations as it is clear that those allegations have greater grounds for catastrophe from the Bible if applied.

In order to leave no stone-hearted objection unturned, we must clarify the reasoning as to why a word search on the name "Muhammad" in the Qur'ān only results in 4 verses. This is also, quite simple to even the elementary mind.

Upon whom was the Qur'ān revealed? "Prophet Muhammad ﷺ" is the answer that even an ardent enemy would give. We will cite two basic reasons why his blessed name is featured only 4 times in the Qur'ān.

1) It proves that he was a sincere a messenger of God. If he was indeed a charlatan who was in search of his ‘name’ being etched into history, then he would have capitalized on this opportunity and placed his name within every possible section that he could find a space for. This though, is not the case, because the Qur’ān states,

وَمَا يَنطِقُ عَنِ الْهَوَىٰ ﴿٣﴾ إِنْ
هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

“And he does not say anything by his own desire. (3) It is but a divine revelation, which is revealed to him. (4)”[63]

2) Basic grammar. This is the simplest aspect which Mr. Mario Joseph surprisingly evaded, seeing as though he attests to having studied Arabic for 10 years. Regardless of the language one is accustomed to speaking, the idea of language, and with the Arabic language in particular, is to find the least amount of words in speech which could give off the most meaningful message. Even in the English language, when one person meets another and a conversation ensues, the name of the person is not repeated. An example of this is if ‘John’ meets ‘Paul’ after not seeing him for a long duration of time, he would most like say, “Hi Paul! How are YOU? It is inconceivable from a language perspective for a grown man to say, “Hi Paul! How is Paul? Similarly, when we realize that the Qur’ān was revealed to the Prophet Muhammad ﷺ we deduce that he was referred to ‘directly’ hundreds of times. This is aside from the 4 verses in which he was mentioned via the indirect form of speech as well as the numerous other verses in which he is addressed by the divinely bestowed upon titles!

If the argument is that the Qur’ān leads the ‘rational’ reader to Christianity on the basis that Jesus عليه السلام is mentioned 25 times and the Prophet Muhammad ﷺ is mentioned merely 4 times, then in retrospect of what we have exhibited thus far, juxtaposed with the following information, then we must be consistent enough to acknowledge other such possibilities too, otherwise it is proof of an agenda as well as hypocrisy. We know that the Qur’ān has mentioned the Prophet Muhammad ﷺ 4 times by his name, but a study of his incontestable eminence within the Qur’ān reveals that he was addressed at times by God directly, and was mentioned in various other junctures by his divinely ordained titles. A collation of those titles reveals that he was mentioned more than 25 times in the Qur’ān.

- Yā Ayyuhan-Nabī’ (O Prophet!) 13 times
- Yā Ayyuhar-Rasūl (O Messenger!) 2 times
- Yā Ayyuhal Muzzammil (73:1)
- Yā Ayyuhal Muddathir (74:1)
- Ahmad (61:6)
- Shāhid – “Witness” (33:45)
- Mubash-shir – “Giver of Glad tidings” (33:45)
- Nazhīr – “Warner” (33:45)
- Dā’iyan ilallāh – “Caller unto God” (33:45)
- Sirāj – “Lamp” (33:45)
- Munīr – “Light” (33:45)
- Rahmatul lil Ālamīn – “Mercy unto the Cosmos” (21:107)
- “Say! (O Muhammad, that) God is One (in worship) (112:1)
- “Say (O Muhammad) I seek refuge by the Lord of daybreak” (113:1)
- “Say (O Muhammad) I seek refuge in the Lord of humankind” (114:1)

The above titles of the Prophet ﷺ totals 27 times *excluding* the last three chapters in the Qur’ān wherein he was commanded indirectly, thus the total is now 30 times. If we add the 4 times he was mentioned directly by the name “Muhammad”, the total would be 34 times, and that will exclude every other time that he was spoken to via direct form of speech by the words ‘You’ or ‘Yours’. Hence the basis of the allegation is easily refuted and is without any substance whatsoever.

If Mr. Mario Joseph was indeed a former Muslim preacher that he would have us believe that he was, then he would have known this within the first few years of study.

Contemplatively, by the applied logic of the apologists, the infamous Pharaoh is mentioned 75 times in the Qur’ān whilst Jesus عليه السلام is only mentioned 25 times. Will the person who harbours such a wayward philosophy now be bold enough to also claim that the Pharaoh has a loftier position than Jesus عليه السلام too? Of course not!

We therefore advise ignorant people to desist from fabricating such blatant lies in order to deter Christians from the message of the Qur’ān, or to confuse the unsuspecting Muslim by creating doubt in their minds with blatant lies.

Conclusion to False Allegation 6

It is clear for any unbiased reader to deduce that whilst the Prophet's ﷺ name is mentioned only 4 times in the Qur'ān, he was addressed directly by numerous other honorific titles, many more times. Irrespective of the amount of times he was mentioned, we have clarified that such a schoolboy error cannot be justified as there is no maxim in the Qur'ān, or in the Bible which claims that superiority is predicated on the amount of times a person is mentioned in the text.

If that is the case, then according to the Bible, Satan is to be revered more than Jonah! That is the reality of the claim. However, no Muslim would ever believe such a thing, even though the wayward methodology implies that very inevitability. This is because Muslims will never disrespect any Messenger of God in order to disprove the teachings of another religion. The Prophet Muhammad ﷺ being mentioned by name only 4 times does not negate the hundreds of times that God Almighty conversed with him directly. Furthermore, it stands to corroborate that he was indeed a true messenger of God, who did not follow any whimsical desire to include himself at every given opportunity in order to impress upon the people the divine acceptance. Instead, his sincerity is in evidence for the world to witness as his message was free from any interference and personal preference and was not directed by any bias motive to crown himself as the favoured servant.

– In the end, Allāh ﷻ Knows Best –

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False Allegation 7 – The Qur'ān states that Mary was born without Original Sin

The story of Mary in the Qur'ān is one which projects the true account of a pious and dedicated servant of God, whose service to the faith was accepted prior to her birth by the supplication of her mother.

The Jews rejected her child as they perceived him to be born illegitimately. As a corollary of that accusation, they further accused the chaste Mary of fornication.

The Qur'ān is the only religious book which openly defended the chastity of Mary against those one-eyed Jews when it declared,

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ
مَرْيَمَ بُهْتَانًا عَظِيمًا

"And because they disbelieved and slandered Maryam with a tremendous accusation"[64]

The accusation of fornication upon the chaste mother of Jesus عليه السلام consequently resulted in the accusation that the child was a 'bastard'. This accusation was indeed a 'wise' move on behalf of the Jewish hierarchy at the time, as the accusation immediately rendered the child's claim to being the promised messiah null. For indeed, who in their right mind would accept a 'bastard' as a Messiah? Subsequently, Jesus عليه السلام was rejected by his scores of his own people at the time.

Retrospectively, to bestow upon Mary with the honour she deserved, the Qur'ān detailed her piety as well as the piety of her forbears and crowned this off by ensuring that she remains the only female mentioned by name in the Qur'ān and having a chapter named after her in the process. This virtue upon her does not in any way negate the virtue of all other women in history.

Contextually, the Qur'ānic reasons were to 'restore' her dignity to her. It further stands to confirm the validity of the claim of Prophet Muhammad ﷺ , because if he was indeed a false prophet, he would have been corrupted by the need to please the people he loved, and it is no secret that he shared a very close bond with his wife Sayyidah Khadījah رضي الله عنها . Seeing as though no such corruption exists in the Qur'ān, it proves his sincerity to only speak that which was revealed to him.

Hence not only did the Qur'ān indirectly respond to that possibly despicable allegation, but it further ensured that Mary's status as a chaste woman be etched in its pages until the Day of Resurrection.

Resuming the discussion on the actual allegation, Mr Mario Joseph's claims are ludicrously bizarre to say the least. He claims that chapter 3, verses 34 onwards clarifies that Mary was born without "original sin". Muslim readers who may not be familiar with the theological concept of original sin should at least study the subject.

Biblically, the incident of Ādam and Eve regarding their consuming of the fruit from the forbidden tree[65] is regarded as the 'original sin' in human history according to Christian doctrines. However, this is not the view shared by Muslims.[66]

Hence for the Qur'ān to support the Christian view of original sin, when it does not propagate that view at all, is perplexing and without doubt a definitive lie created in order to rally support from those who are ignorant on Islāmic matters.

Regarding the verses wherein the Qur'ān supposedly supports the view of original sin for Mary, it is quite easy to see where Mr Mario Joseph's confusion began, yet again exposing his weakness in the Arabic language. These are the verses he alleged,

> *"Indeed Allāh chose Ādam, and Nūh, and the Family of Ibrahīm, and the Family of Imrān over the creation. (33) They are the descendants one of another; and Allāh is the All Hearing, the All Knowing. (34) (Remember) When the wife of Imrān said, "My Lord! I pledge to you what is in my womb – that it shall be dedicated purely in Your service, so accept it from me; indeed You only are the All Hearing, the All Knowing." (35) So when she gave birth to it, she said, "My Lord! I have indeed given birth to a girl!" And Allāh well knows what she gave birth to; and the boy she had prayed for is not like this girl; "And I have named her Maryam and I give her and her offspring in Your protection, against Satan the outcast." (36) So her Lord fully accepted her (Maryam), and gave her an excellent development; and gave her in Zakariyā's guardianship..."*[67]

Mary's عليها السلام mother Hannah realized that she was pregnant and vowed the child in her womb to the service of God. Of course only males were selected for this task as the idea of sending an unattended female some 2000 years ago on her own was unheard of. When she delivered a girl, she realized the mountainous task ahead of her beautiful baby girl, as it was against the customs for a girl to be accepted in the service of the house of God.

A review of the verses indicates that there were two prayers recorded by Mary's mother in the Qur'ān.

The first being a prayer in which she pledged the child in the service of the house of God and the second being a protection for the child and its offspring for protection from Satan. This much is clear from verses 35-36.

Those who rush into interpretations because of being unprotected from the dark suggestions of the devil can easily lose focus of the true account of the Qur'ānic viewpoint. Hence Muslims are commanded in the Qur'ān to seek refuge in God from the devil before reciting His pure words.

Verse 37 then states, *"So her Lord fully accepted..."* and at this juncture, seeing as though the last prayer was one for 'protection' from the devil (which some Christians may interpret as being born without original sin), many Christians jump to inconclusively suggest that the Qur'ān stipulates that Mary was born with a complete protection from the devil. Subsequently that she was born without original sin.

However, this viewpoint can only be deduced by someone who adopts part of the verse as a conclusion, or someone who is clueless to the actual meaning of the verse. Whichever the category, the result is the same disastrous one.

According to the scholars, as well as the context of the verse itself, the "acceptance" referred to was for Mary to be allowed into the house of God in dedication of worship!

Conclusion to False Allegation 7

Contextually, verse 35 should be understood in this manner,

> *So her Lord fully accepted her (Maryam, because of her mother's sincere intention and supplication), and gave her (in her cause of dedication in prayer) an excellent development; and gave her in Zakariyā's guardianship (who was her uncle and thus her legal protector as well, ensuring that her mother's fears for her as a girl being alone was not a reality).*

Hence, the idea of 'acceptance' in the verse was in relation to her mother's sincere intention to give up her child for the pleasure of God and in the service of His Holy House! Once again, the verses of the Qur'ān have been taken out of context in order to justify a viewpoint which it does not support, nor propagate at all. Yet again, we appeal to the non-Muslim reader to kindly desist from assumptions on behalf of the Islāmic Holy Scripture unless you have a degree in Islāmic studies. The Muslim reader is urged to promote the correct account of history as per the Qur'ānic standard, but this can only be achieved via sustained study and zeal to propagate the religion to all, with love and compassion at the heart of that quest.

– In the end, Allāh ﷻ Knows Best –

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False Allegation 8 – The Qur’ān clarifies that Mary travelled to the Heavens with her Physical Body

Yet another bizarre allegation which no true scholar or student of Islām would ever arrive at, Mr. Joseph yet again insinuates that the Qur’ān has supported the Christian viewpoint on a matter which is unfound in its verses. He alleges that chapter 5 verse 23 explains that Mary ascended to the heavens in her physical body, but once again, just as in the previous allegation, he failed to present that verse which states,

وَقَالَ قَرِينُهُ هَـٰذَا مَا لَدَيَّ
عَتِيدٌ

And his Companion will say: “Here is (his Record) ready with me!”[68]

The above verse is not even considered to be within the subject matter as that of Mary. Hence the said objection was either a misquotation (which is highly unlikely as there exists no such verse in the Qur’ān), or a complete misdirect in order to garner the support of the ‘target’ audience, who in this case would be fellow Christians in search of righteousness at the expense of Islām, or even uneducated Muslims who may fall victim to these delusions of grandeur!

Nonetheless, the citation by Mr. Joseph proves that there is no clout behind his allegation, and in consequence has given us the opportunity to identify this crooked claim (18:1) and pursue to straighten (18:2) out his false allegations once and for all.

Yet again, we request all those who misquote or misinform the masses – undoubtedly due to their agenda – to desist from such a shameful act of falsifying data about Islām in order to validate one’s own creed. Remember, a vilification of the sun’s rays will always seem appropriate in the darkness of the night, but once its light sets in, the benefit of its radiance is far too apparent to reject!

– In the end, Allāh ﷻ Knows Best –

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False Allegation 9 – The Qur’ān Clarifies that Jesus عليه السلام is superior to Muhammad ﷺ

According to Mr. Mario Joseph, the Qur’ān has attributed numerous distinguished titles to Jesus عليه السلام , and has recognized his miracle birth, his ability to give life to the dead from even inanimate objects as well as raising the dead, his curing the blind and the lepers etc.

He further alleges that the Qur’ān acknowledges the ascension of Jesus عليه السلام to the heavens (where he currently awaits to return), yet the Qur’ān did not attribute such wondrous miracles to the Prophet Muhammad ﷺ .

Mario Joseph’s irrational conclusions therefrom, was to deduce that the Qur’ān therefore affords superiority to Jesus عليه السلام and this notion is implied in the Qur’ānic text. Many Christians have fallen prey to this devious train of thought and have concluded likewise.

Response to False Allegation 9

Christians undoubtedly have an immense love for the person of Jesus عليه السلام and there isn't any educated person on the face of the planet who would disagree. That being affirmed, we must take this opportunity to clarify to Christendom that Muslims as well share a deep love for Jesus عليه السلام . The fundamental difference here is that Muslims affirm belief in Jesus عليه السلام as a Noble Messenger and servant of God as opposed to God incarnate. This is our religious right in accordance to our Holy Scripture which elucidates this theological point with absolute clarity that Jesus عليه السلام , after being presented to the people by his virtuous mother, miraculously spoke in infancy and declared for all time,

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ
الْكِتَابَ وَجَعَلَنِي نَبِيًّا
وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ
وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ
مَا دُمْتُ حَيًّا وَبَرًّا بِوَالِدَتِي
وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا
وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ
وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ

حَيًّا

The child proclaimed, "I am Allāh's servant; He has given me the Book and made me a Herald of the Hidden (a Prophet)." "And He has made me blessed wherever I be; and ordained upon me prayer and charity, as long as I live. And has made me good to my mother and not made me forceful, ill-fated.". "And peace is upon me the day I was born, and on the day I shall taste death, and on the day I will be raised alive."[69]

According the Qur'ān, Jesus عليه السلام propagated at infancy that he was not God, but the servant of God. Verse 33 of the above quoted chapter induces the rational faculty, as Jesus عليه السلام stipulated the logical reasoning for humankind to assess his nature as being unparalleled to God.

He induced reflection by stating that,

a) He was ‘born’;
b) He will eventually die;
c) and finally that he will be resurrected with life once more by God.

Jesus عليه السلام clarified that so long as creation is dependent upon others for its survival, that it cannot be God, for God; is neither in need of any one nor anything for that matter, in any and all respects. In fact, a cursory reading of the Bible ‘confirms’ the Qur’ānic stance of Jesus عليه السلامattesting to the One and Only God,

Biblically, a study of the ‘message’ of Jesus عليه السلام , reveals that he was given the ideal opportunity to propagate that message, yet he said propagated something diametrically opposed to what is being preached in his name today.

> *“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the* ***first commandment*** *of all? And* ***Jesus answered*** *him, The first of all the commandments is, Hear, O Israel;* ***The Lord our God is one Lord****: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is* ***one God****; and there* ***is none other*** *but he”*[70]

Instead of being enraged by the Muslim view regarding Jesus عليه السلام , those Christians (who are generally enraged by the Muslim view declaring Jesus عليه السلام as a revered and a noble messenger of God), must prove from ‘explicit’ text of the Bible that Jesus عليه السلام did in fact declare himself to be God, or the Son of God in the manner it is explicated by Christian theology? If not, then how can an assumptive viewpoint which God did not declare come to be the foundation stone of belief in the faith itself?

A vital question which must also be asked is that if Jesus عليه السلام was sent to propagate this very message, that he was indeed the son of God, why then did he not say so as many times as possible, explicitly? And if he did not claim to be part of a trinity, then where did this idea originate from?

When we consult the Bible on this matter, the following is becomes clear,

> *"At once he (Paul) began to preach in the synagogues that Jesus is the Son of God. All those who heard him were astonished and asked, "Isn't he the man who raised havoc in Jerusalem among those who call on this name? And hasn't he come here to take them as prisoners to the chief priests?" Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Messiah."*[71]

According to the Bible, Jesus عليه السلام did not make this claim, but it was Paul who had done so. Is it then acceptable for others to make this claim on his behalf when the Bible states that he said no such thing?

The Qur'ān implores the use of the rational faculty once more by inducing reflection on this very point by presenting an appropriate scenario of introspective analysis for those who believe in the Day of Reckoning.

We hereby humbly urge our Christian readers to search deep within their hearts and ask themselves how will they face Jesus عليه السلام on the Day of Resurrection when they have attributed to him a belief which goes against what he preached? That very scenario is placed before us in the following verses,

وَإِذْ قَالَ اللَّـهُ يَا عِيسَى ابْنَ
مَرْيَمَ أَأَنتَ قُلْتَ لِلنَّاسِ
اتَّخِذُونِي وَأُمِّيَ إِلَـٰهَيْنِ
مِن دُونِ اللَّـهِ قَالَ سُبْحَانَكَ مَا
يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقٍّ إِن كُنتُ قُلْتُهُ فَقَدْ
عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ
أَنتَ عَلَّامُ الْغُيُوبِ مَا قُلْتُ

لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ
اعْبُدُوا اللَّـهَ رَبِّي وَرَبَّكُمْ
وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ
فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ
أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ إِن
تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ
وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ
الْعَزِيزُ الْحَكِيمُ

"And when Allāh will say, "O Isā, the son of Maryam! Did you say to the people, 'Appoint me and my mother as two Gods, besides Allāh'?" He will submit, "Purity is to You! It is not proper for me to say something for which I do not have a right; if I have said it, then surely You know it; You know what lies in my heart, and I do not know what is in Your knowledge; indeed You only know all the hidden." "I have not told them except what You commanded me, that 'Worship Allāh, Who is my Lord and is also your Lord'; I was aware of them till I was among them; and when You raised me, only You watched over them; and all things are present before You." "If you punish them, then indeed they are Your slaves; and if you forgive them, then indeed You only are the Almighty, the Wise."[72]

Insofar as the status of Jesus عليه السلام is concerned, it is a fact that all Muslims hold Jesus عليه السلام in high regard, and must believe in him, his ascension (according to the Qur'ān), his many well documented miracles, and his inevitable return. Hence there are no qualms from Muslims in relation to the status and honour he has received from God. In fact, Muslims happily propagate this Qur'ānic message at every given opportunity. This is because, in the view of the erudite, the virtue of one prophet of God does not negate the stature of another prophet of God.

If that was the case, then retrospectively, by the application of the very equation utilized by Mr. Joseph, we must remind him and all supporters of the consequences of this wayward ideology, because the story of Moses عليه السلام in the Qur'ān covers more space across its chapters than that of the story of Jesus عليه السلام .

Does this now imply that the former's narrative holds superiority over the narrative of the latter? If the answer is yes, then Mr. Joseph must now assert that the Qur'ān led him to Judaism instead of Christianity and he must therefore adopt Judaism!

If the answer is no, then we must call this for what it is! It is a blatant lie against the Qur'ān in order to grant superiority to Jesus عليه السلام at the expense of asserting inferiority to Prophet Muhammad ﷺ .

Conclusion to False Allegation 9

There is no need to be baited into making a comparison between these two Messengers of God as Muslims are well aware of the status of each. The Qur'ān affirms that some messengers have been granted bounty over others (2:253), and whilst they may differ in rank, this does not impact on the underlying premise of their message (2:285), which was to promote the Oneness of God. Based upon the above two verses, the status and rank of a Messenger of God does not negate his mission as a messenger! That would be tantamount to saying that an electric car cannot be classified as car because it does not operate on fuel? That would be absurd in the least.

Similarly, to claim that since the Qur'ān discusses numerous miracles of Jesus عليه السلام and does not discuss those 'same' miracles for Prophet Muhammad ﷺ, that it stands to prove some type of lack on the part of the Prophet Muhammad ﷺ is nonsensical to any person of knowledge.

We remind reader that the Qur'ān is the book conveyed to the people via the blessed lips of the Prophet Muhammad ﷺ. Hence the logical point that we reiterate here is that if the Prophet Muhammad ﷺ was indeed a false prophet, then why did he conveniently leave himself out from the table of virtue by laying out a spread for everyone else but himself? The simple answer is that he was merely conveying the message of God by clarifying the what he was commanded to speak without any attached bias. If he was corrupted in any way, then he would have undoubtedly, by self-bestowal, ensured that no other would even be worthy of comparing their name to his. Fortunately though, this Qur'ān was sent to the Beloved Messenger as an exposition of all things (16:89), and in doing so, it never waivers from the truth, regardless of how the ignoble may perceive it!

– In the end, Allāh ﷻ Knows Best –

* * *

False Allegation 10 – The Qur'ān Confirms the Biblical view of Jesus عليه السلام being the 'Word' as recorded in the book of Genesis!

The paradoxical mind of Mr. Mario Joseph is in evidence for those endowed with 'wisdom'. And by paradoxical, we allude to his state of utter confusion. If this has not been clarified already, it will soon become so – God willing – as our brief, yet informative refutation on the current false allegation progresses.

By the end of our concise rebuff of this gross injustice against the Qur'ān, it will also become crystal clear that Mr. Mario Joseph could not have been a scholar of Islām at all, for even the shadow of a true scholar can provide the relevant shade of knowledge for the exhausted mind.

In his interview, Mr. Mario Joseph mentions the following,

> *"So one day I went to my teacher, the one who taught me 10 years in Arabic college, and I asked him, "Teacher, how did God create the universe?" Then he said, "God created the universe thought the 'word'. Then my question was, "Word is creator or creation? Must clear it (because) Koran says Jesus is the Word of God. If my teacher says that the Word of God is creator then it means that Jesus is the creator. Then the Muslims must become Christian. Suppose if he says the word is creation, he will be trapped! You know why? He said that everything is created through the Word. Suppose if he said the Word is creation, then how did God create the Word? So he cannot say the Word is creator, he cannot say the Word is creation. He was quite angry and he pushed me out of his room and said, "Word is not the creator and the Word is not the creation, you get out of here!" he said."*

His interview at this point was cut, thus to prove that his teacher – an unnamed scholar of Islām – was therefore unable to answer the paradox placed before him. Resultantly, according to Mr. Mario Joseph, this meant that there was no answer and that his premise was the only logical deduction. Thereafter the presenter asked him to explain his viewpoint and yet again, he presented another false allegation justifying that according to the Qur'ān, God can have a son.

Response to False Allegation 10

Firstly, it is pivotal for the reader to note that the allegation by Mr. Mario Joseph, and undoubtedly those who share his sentiments on the matter, are of the opinion that the Biblical view concerning the ‘Word’ (in its relation to supporting the hypothesis that Jesus ﵇ is God and the Son of God from the beginning of creation) is supposedly corroborated by the Qur’ān to such a point that the Qur’ānic view on the matter places its reader in a paradoxical point of no return, unless he or she accepts the Christian stance on the matter. This is the essence of what is suggested by former Muslim ‘preacher’, Mr. Mario Joseph.

There are a few questions which he posed to his teacher and these questions have been misunderstood and have therefore been circulating on social media without a valid response thus far. Consequently, the assumption on the part of those Christians who have not made a genuine attempt to study this subject from the Qur’ān is that there are no answers to these questions, hence the lack thereof. On the other hand, the lay Muslim, who is unable to answer these questions begin to find themselves in quagmire of doubt, which of course is one of the reasons why this type of rhetoric is propagated by people like Mario Joseph.

The questions which must be answered from the Islāmic perspective, as raised by the apologist are,

1. *How did God create the universe?*
2. *What is the Islāmic view regarding the ‘Word’ in relation to the Biblical view?*
3. *Is the ‘Word’ considered creator or creation?*

It must be asserted at the onset, that question 3 is actually not even related to the subject at hand and will be automatically answered in questions 1 and 2. At the end of questions 1 and 2 our reasons for not even delving into the matter will be clear for any Islamically astute person, because any true scholar will laughably disregard this question due to its irrelevance to the topic at hand.

The subject pertaining to the mechanics of the creation of the universe from the Islāmic perspective is interconnected and will therefore be treated as one question. Prior to that, the question of the Biblical view pertaining to the ‘Word’ must be clarified as it would be illogical to commence refuting this false claim without an overview of the Biblical narrative as alluded to by the apologist. The following is the text from the Bible which states,

*“In the beginning was the **Word**, and the Word was with God, and the Word was God”*[73]

The above Biblical verse, when supplemented by the verse 14 of the same chapter alludes to that ‘Word’ being none other than Jesus عليه السلام , as it indicates,

*“The **Word** became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth”*[74]

Adjoining the above two verses of the Bible, the theological implication is that ‘Jesus’ was the ‘Word’, who then came into this world in the flesh. This forms the basic premise of the Christian viewpoint regarding Jesus عليه السلام as the ‘Word’.

Islāmically speaking, there is no Muslim, let alone a capable Muslim scholar on the face of earth who will concur that the Christian view is corroborated in the Qur’ān. Seeing as though there are now questions being raised about it, we proceed to clarify the matter so that, once again, the alleger is left with red-faced after the Qur’ānic clarification.

Qur'ānic Stance Regarding the 'Word'

Whilst the Christian view regarding the 'Word' projects an image of an entity of sorts which later manifested physically as the person of Jesus عليه السلام , a cursory study of the Qur'ānic standpoint regarding the subject of God's power to create and the story of Jesus عليه السلام reveals that Mr. Mario Joseph muddled up his 'words'.

Regarding questions 1 and 2, it is vital for the reader to note that the Qur'ān does indeed discuss 'a word' in relation to;

a) The subject of the creation of all things
b) The story of Jesus عليه السلام

We reiterate once more that the Qur'ān was sent down to straighten (18:2) the crookedness of the previous books which have been adulterated via the con of man. It seems as though, even on the subject of the 'Word', the Qur'ān has clarified many misconceptions, and removed all possible assumptions on the view.

According to the Qur'ān, when the chaste mother of Jesus عليه السلام was in the care of her uncle Zechariah[75] عليه السلام , he would astonishingly find her with the food of summer in winter and vice versa. Upon inquiring the whereabouts of this blessed food in her chambers, she responded by saying that it was of the bounties of God upon her (3:37).

Seizing the moment upon the acknowledgement of the favour of God Almighty, Zechariah عليه السلام instantaneously supplicated for a child. (3:38). The response to his prayer is as follows,

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ
قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ
اللَّـهَ يُبَشِّرُكَ بِيَحْيَىٰ
مُصَدِّقًا **بِكَلِمَةٍ** مِّنَ اللَّـهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ
الصَّالِحِينَ

"While he was standing in prayer in the chamber, the angels called unto him: "Allāh doth

*give thee glad tidings of Yahyā (**John**), witnessing the truth of a **Word** from Allāh, and (be besides) noble, chaste, and a prophet, – of the (goodly) company of the righteous."*[76]

God Almighty responded by granting Prophet Zechariah عليه السلام a son named John (Yahyā عليه السلام). This is the introductory statement about John عليه السلام in the Qur'ān who is described as being the one who would witness that 'Kalimatullāh' or 'word of God'.

This 'word', who John عليه السلام would later attest to, would also be a noble and virtuous prophet of God. Hence if the 'word' would be sent from; and a prophet of God, how then can the 'word' be God? So who is this 'word of God', who is also not God, according to the Qur'ān?

When Mary عليه السلام encountered the Arch Angel Gabriel عليه السلام , who clarified that he was a messenger from God (19:19), the following glad tidings were passed onto her,

إِذْ قَالَتِ الْمَلَائِكَةُ يَا
مَرْيَمُ إِنَّ اللَّـهَ يُبَشِّرُكِ
بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي
الدُّنْيَا وَالْآخِرَةِ وَمِنَ
الْمُقَرَّبِينَ وَيُكَلِّمُ النَّاسَ
فِي الْمَهْدِ وَكَهْلًا وَمِنَ
الصَّالِحِينَ

*"And remember when the angels said, "O Maryam! Allāh gives you glad tidings of a **Word** from Him, whose name is the Messiah, Isā (Jesus) the son of Maryam – he will be honourable in this world and in the Hereafter, and among the close ones (to Allāh)." "He will speak to people while he is in the cradle and in his adulthood, and will be of the devoted ones."*[77]

The verse clarifies that the 'word of God' who was foretold to be witnessed aforetime by John عليه السلام , would be none other than Jesus عليه السلام ., who is mentioned in the Qur'ān specifically as the son of Mary عليه السلام and not as the son of 'God'.

Commentating on the abovementioned verse, the erudite exegete, Imām At-Tabrī رحمه الله explains the attitude one should adopt when referring to Jesus عليه السلام as the 'Word of God', that it is to be understood as the Risālah (divinely ordained message) and Khaibar (information) from God.[78]

Hence Jesus عليه السلام was not sent as a co-equal God, but as a representative of God who would ensure that the 'word' (the message) of God would be propagated to the people.

Resuming the discussion on the verse itself and the implications therefrom, the Qur'ān is imploring the use of the rational faculty in order to distinguish between the notions of the 'word' in the Bible and 'A Word from God' in the Qur'ān. The two are intrinsically dissimilar and are therefore incomparable.

For those who may be unconvinced of the Qur'ānic differentiation between the two theological points of view, then we invite them to consider one more verse of the Qur'ān related directly to the subject at hand which states,

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي
دِينِكُمْ وَلَا تَقُولُوا عَلَى
اللَّـهِ إِلَّا الْحَقَّ ۚ إِنَّمَا
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
رَسُولُ اللَّـهِ **وَكَلِمَتُهُ**
أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ
مِّنْهُ ۖ فَآمِنُوا بِاللَّـهِ
ۚ وَرُسُلِهِ ۖ وَلَا تَقُولُوا ثَلَاثَةٌ
انتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا
اللَّـهُ إِلَـٰهٌ وَاحِدٌ ۖ سُبْحَانَهُ
أَن يَكُونَ لَهُ وَلَدٌ ۘ لَّهُ مَا فِي
ۗ السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَكَفَىٰ بِاللَّـهِ وَكِيلًا

"O People of the Book! Commit no excesses in your religion: Nor say of Allāh aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allāh, and ***His Word****,*

> *which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allāh and His messengers. Say not "Trinity": desist: it will be better for you: for Allāh is one Allāh: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allāh as a Disposer of affairs."*[79]

Once more, the Qur'ān clarifies that belief in Jesus عليه السلام as the 'word' is to be understood as the 'word of God'. This is evident from the verse as it exhibits the 'word' as His to command. Thereafter, the Qur'ān further elucidates the point of distinguishing the ideology of the 'word' from the Biblical text by stipulating that Jesus عليه السلام was the son of Mary عليها السلام and has no father, and that it is not befitting God to have a son, therefore the idea of a Trinitarian belief is one which they should desist from.

Now that we have dealt with the first part of the interrelated subjects by proving beyond all doubt that the Qur'ānic view regarding the 'Word' is not to be considered as God or His son, we are now intellectually prepared to move on in refutation of Mr. Mario Joseph's other allegation which suggests that God created the universe by the 'Word', which in his understanding was Jesus عليه السلام .

For this allegation to be refuted there is no need to delve into much detail as the complex parts of the discussion have already been explained in the first part. Regarding the secondary question,

Do Muslims believe that God Almighty created the universe by 'The Word'? Unfortunately, when it comes to theological matters of this nature, there is no simple 'yes' or 'no' answer. This not because Islām does not possess the ability to answer! Nay! This is because of the mere fact that people the likes Mr. Mario Joseph may completely misconstrue the point and follow to mislead others via their newly-found-wayward-philosophies.

The Qur'ān does tell us that God creates all things by 'a word' and not necessarily by 'the word'. I am certain that the reader will have, by now, understood the magnitude of a difference it can make when it is 'worded' correctly or incorrectly. By this we mean that whilst there is a 'word' which has been responsible for the creation of all things, it is undoubtedly not 'the word' referred to by Mr. Mario Joseph or those Christians who share his stance on the matter by promoting his views.

By a stroke of sheer genius, God Almighty explains the power of His ability to 'create' as per His Divine Will, and has given a most remarkable example of this. Remarkable because not only does it disprove the false allegation made by Mr. Mario Joseph, it further proves his lack of understanding even basic Islāmic historical narrative as depicted in the Qur'ān. For those amongst humankind who argue in the matter of Jesus عليه السلام , God takes us back to the start of our own history, and reminds us by stating,

إِنَّ مَثَلَ عيسىٰ عِندَ اللَّهِ
كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرابٍ ثُمَّ
قالَ لَهُ كُن فَيَكونُ

"The likeness of 'Isā (Jesus) in Allāh's sight is the *same* *as Ādam. He created him (Ādam) from earth (dust) and then He said to him, "Be!" and he was."*[80]

At this juncture, we will reproduce an excerpt from our previous work, which ought to do justice in negating the viewpoint of Mr. Mario Joseph on one hand, but also clarify the Islāmic stance as being filled with wisdom on the other hand.

"The likening of Prophet Ādam عليه السلام and Jesus عليه السلام in their creation brings forth three points as the vanguard of discussion,

Firstly, *that whilst the aforesaid personalities hold an esteemed position in the sight of God, they are inevitably the 'creation' of God which is evident by the statement, "**He created him from earth**". God, according to the Islāmic tradition is the Creator, and the Creator is not to be compared to His creation.*

Secondly*, this 'likeness' between Prophet Ādam عليه السلام and Jesus عليه السلام stands to question the premise of the unique creation (of Jesus عليه السلام) as a means to justify his divinity. This is because, if the notion is that Jesus عليه السلام is God because his birth was conceived by the Holy Spirit, then it follows that Prophet Ādam عليه السلام should also be crowned with divinity on the basis that his creation followed a similar protocol of having the rūh (Spirit) blown into him by Angel Gabriel as well. Thus, the Qur'ānic inference to the two noblemen stands to clarify that none of them can be attributed* *with the status of divinity, because if that rank applies to one, then it must apply to the other.*

***Thirdly**, the verse further refers to the creation of both of them from the word **'Be!'**, thus proving that the concept of Jesus عليه السلام as the 'word' of God is not according the Christian view on the matter. In fact, here, the same principle applies. If people read the Qur'ān to explicate its reference to Jesus عليه السلام as the 'word' of God, then the same people must also conclude the Prophet Ādam عليه السلام is the word of God as well.*

Thus, the Qur'ānic likening of the two personalities is a display of sheer mastery which illuminates the believers on one hand, whilst clarifying a false notion on the other.[81]

Hence, according to the Qur'ān, the 'word' by which God creates is the word 'Be!' and not via the person of Jesus عليه السلام as a God. In fact, this point is clarified within the verses regarding the birth of Jesus عليه السلام . We omitted it in the earlier citation as a point of interest so as to drive that matter forward at this juncture.

According to the Qur'ān, when Mary عليها السلام encountered Gabriel عليه السلام and was given the glad tiding of a son, she immediately responded with a rational counter-argument.

This response stands in the Qur'ānic account to exhibit her chastity for eternity whilst in the process, elucidating the incontrovertible power of God to create as He Wills,

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ
وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ قَالَ
كَذَٰلِكِ اللَّـهُ يَخْلُقُ مَا يَشَاءُ
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا ۚ
يَقُولُ لَهُ كُن فَيَكُونُ

*"She said: My Lord! When shall there be a son (born) to I me, and man has not touched me? He said: Even so, Allāh creates what He pleases; when He has decreed a matter, He only says to it, **Be, and it is**."*

When Mary عليها السلام induced the rationale on her part to suggest that in order to experience pregnancy, a man and woman must engage in intimate relations, and since she was chaste and abstained from any unlawful sexual behaviour, this possibility was irrational. At this point, Angel Gabriel aka the Spirit explained to her that God is not in need of these mechanisms to create life as He is the Creator of life itself and the simplicity of the matter for Him is but as easy as the mere utterance of a single ‘Word’, and that word is ‘Be’ and the creation begins to exist!

Thus question 3, in relation to whether ‘the Word’ is the ‘creator’ or ‘creation’ is not even a matter of discussion here, nor a paradox, as he suggested. Whilst it may have seemed paradoxical for him due to his shallow understanding of the Qur’ānic stance on these matters, these are regarded as elementary matters of dispute in circles of true scholarship. Of course a paradox is only as stupendous as the mind it is considered within. May God Almighty keep us firmly grounded upon the truth always.

Point of Interest – Linguistic Miracle

The Qur'ānic verse in relation to the narrative stated a 'likening' or 'similarity' in the example of Prophets Ādam عليه السلام and Jesus عليه السلام . The consistency and sheer brilliance of the Qur'ānic narrative is such, that not only did the Qur'ān explain this likeness to induce reflection upon those who affirm divinity on Jesus عليه السلام , by placing them in the logical dilemma of having to equate Prophet Ādam عليه السلام with the same acknowledgement, it went one step further!

A search of the Prophet Ādam's عليه السلام name in the Qur'ān reveals that he has been mentioned 25 times across its various chapters. Astonishingly, Prophet Jesus عليه السلام is also mentioned 25 times in the Qur'ān across numerous chapters! The Qur'ān leaves nothing to chance! Not only did it proclaim a 'likeness' between the two figures of historical relevance, but it went on to mention them 'evenly' across its corpus. What makes this so miraculous one may ask? Well, when you consider that the Qur'ān was revealed over a period of 23 years piecemeal, and narratives pertaining to these two prophets were sent down on very different situations, it is a linguistic miracle which only God could have ordained when we consider furthermore that the Qur'ān was revealed via oral transmission to the Prophet Muhammad صلى الله عليه وسلم!

Qur'ānic Logic on Why there is Only One God

Time and again, the Qur'ān has appealed to the rational faculty in order for humankind to arrive at the conclusion that God exists, alone without dependency one anyone for anything (112:2). The subject of the existence of God will be covered in the latter parts of this minuscule work – God Willing – with view to answering some atheistic allegations.

Since we have cited the view that God Almighty is not in need of a son or a partner in managing the affairs of this world, it is therefore incumbent upon us to elucidate the wisdom behind such a strong theologically consistent baseline of the subject of Tauhīd (in reference to God's eternal oneness).

God Almighty has hinted to humankind, that the key to triumph over the notions of polytheism is predicated upon,

1. Reflection of the order in the Cosmos and
2. 'Faith-Guided Reason'

Whilst both are premised on the subjects of the rational faculty, the former may be considered as the macro scale and the latter on the micro scale of contemplation. By this we imply that the macro scale is in relation to the universe and the micro scale in relation to the individual. This notion too, has been asserted in the Qur'ān with a hint of intellectual subtlety for the people of acumen,

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ
وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ
لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ
يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ

شَيْءٍ شَهِيدٌ

"We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Quran) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?"[82]

Here, God Almighty merely implores the use of the rational faculty to those who explore and admire the vastness of space, or the biological analysis of the human being to the fact that the two are not to be considered as separate entities of study at all.

Rather, the human mind, if applied in the pursuit of the ultimate truth, will be able to locate this intrapersonal relationship that the human being shares with the universe itself. In order to do so, one must be 'master and commander' of both these subjects (biology and cosmology) guided by the theological standpoints located in the Qur'ān. Only then will the person witness the merging of the junction of the two seas (of knowledge 18:60).

Thus the universe acts as means of reflection for the human being in order to deduce certain similarities (in relation to God's magnificence as the Creator, having created) within us 'signs' or in this case, 'labels' of the 'owner' whose design is clear for those minds which has been freed from the matrix of seeking to become god!

Therefore the Qur'ānic argument here, is that no 'human being', who 'shares' within His dominion of 'creation' can ever conjure the idea of being a 'creator' simply because our existence is but a reflection of the 'signs' which God has 'created' within this vastness of space and within the atoms and molecules all around and within us!

God then, cannot be humanized! This inevitable conclusion can be reached by a simple means of reflection and introspection on the inner dimensions of the human persona, followed by a cursory juxtaposing of the cosmos.

Reflection of Cosmic Order as a Means to Refute Polytheism

This idea, whilst seemingly more complex, is actually the simpler of the two, in both understanding of the principle as well as the simplicity in which it is explicated. The One and Only states,

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا
اللَّـهُ لَفَسَدَتَا ۚ فَسُبْحَانَ
اللَّـهِ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ

"If there were, in the heavens and the earth, other gods besides Allāh, there would have been confusion in both! But glory to Allāh, the Lord of the Throne: (High is He) above what they attribute to Him!"[83]

Here, God Almighty urges the reader to exercise the rational faculty by indulging in deep reflection on the cosmos and the order therein. This cosmic harmony is proof that there is only One God in control of it all because right now, at this very moment in time, somewhere across the world, it is daybreak for some and nightfall for others, and for those who are experiencing daybreak, whatever time the sun arose, it will arise again at that precise time the next year on that very date. This will occur perpetually until the Day of Resurrection. For those who have experienced nightfall tonight, whatever time the sun set, one year from now it will set at that exact time. This will also occur perpetually in this manner until the Day of Resurrection.

This autonomous order in the cosmos is by the command of the one who alone can create with such wisdom. If there were indeed more than one god, then there would be no order. Nay! Chaos would prevail in the cosmos! Because one god would 'want' his 'preference' of sunrise or sunset to occur according to his wisdom of creation, and not in accordance to what the other god may 'want'. This would definitely be the catalyst of a chaos factor in the cosmos. Fortunately though, no such chaos factor has been witnessed in the eons since existence and the universal harmony is in evidence for all to attest.

This is not difficult to perceive as humankind knows all too well the reality of the global chaos and corruption in the world as a corollary of the existence of more than one 'superpower', with each one attempting to outclass the other in all avenues.

The fact that the cosmos, – in its natural undisturbed state –, is functioning systematically in accordance to its orbital decree (36:40), stands to prove that there is no partner in His dominion. This is the vital point which the Qur'ān drives via reflection upon His creation.

This deep association with the rational faculty as a means to obliterate the false premise of polytheism is further corroborated by the following question induced by the Qur'ān,

قُلِ الْحَمْدُ لِلَّـهِ وَسَلَامٌ
ۗ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ
آللَّـهُ خَيْرٌ أَمَّا يُشْرِكُونَ

"Say: Praise be to Allāh, and Peace on His servants whom He has chosen (for His Message). (Who) is better? – Allāh or the false gods they associate (with Him)?[84]

God Almighty first clarifies that the appropriate etiquette in the art of hymning His praises is to assert the honour of godhood unto Him, and to recognise the rest of creation as being merely His servants who are powerless without His Divine Will.

Thereafter the rationale is prompted to make this very point by asking, "is God better, of the false gods who are associated (with Him)?" Whilst the question is rhetorical, the verse is demanding the polytheistic reader – and indeed the opportunity to enhance the faith of those already endowed with wisdom on the path of Tauhīd (monotheism) – to be objective in his or her pursuit of the truth. This logically induced formed of questioning is followed in the next few verses by stating the facts. These facts are presented as a type of challenge to those false gods and further as a claim by Allāh Almighty of His dominion.

Summarily, the verses start with a rhetorical question followed by a challenge and ends with a question of contemplation;

- God Almighty is the creator of the heavens of the earth and it is He who causes rainfall thus producing lush greenery etc. If these 'associates' who are claimants to divinity can create another heaven and earth and cause rainfall and the growth of vegetation thereafter, then tell them to do so? Can they? If they cannot, then this claim is an 'unjust' claim'. Hence, Can there be other gods besides Allāh? (27:60)

- It is only God who can make this earth firm enough to live in, but also soften it with the flow of rivers in its midst, and in the process, create immovable mountains, yet also create a barrier point between the junction of two seas in which the waters to do not merge. Hence, Can there be other gods besides Allāh? If so? Ask them to create the likes of that which He has created? Alas! Majority are not knowledgeable regarding these facts. (27:61)
- It is God who hears your call when you beseech Him, and it is He who answers your call and relieves you from your stricken state of distress, and not the lifeless beings who you have devoted yourself to, nor the human beings (who you devote yourself to) that are in reality His servants. Hence, can there be other gods besides Him? But this wayward philosophy is the result of the lack of reflection (27:62).
- God is the one who navigates you on sea and land, in darkness and in light. (By landmarks and the stars too 16:16). He also sends merciful winds towards you. Can your other gods create the very same for you? Hence can there be other god besides him? He is far removed from all that which you 'associate' him to (27:63).
- God is He by whose power and might, creation came to exist. Thus He is the creator of all, including those who you associate unto Him. Since He is the one who started all creation, it follows that He will restore it after its inevitable end (55:26). God then states once more that it is He who provides for you from these very creations of His, such as the rains from the skies etc. Thus if there are indeed (according to your claim), more than one god, then the above is His proof of His divinity. Where then is your proof for your claim? Bring forth your evidence of the creation of your creators? (27:64).

By this we assert, that contrary to popular belief, Islām is not against the use of 'rationale'. This much should be clear for the reader by now. However, a perusal of the story of Satan and Prophet Ādam عليه السلام demonstrates explicitly that the use of the rational faculty is forbidden when exercised in contradistinction of the divine command. When Prophet Ādam عليه السلام was presented before a host of angels (of which Satan – the Jinn[85] – was present 18:50) who were commanded by god to bow in obeisance to Prophet Ādam عليه السلام , the angels obeyed but Iblīs disobeyed as a result of his pride (2:34), arrogance (7:12) and jealousy (17:61-62).

One such method which caused him to veer off his path was via the use of analogical reasoning when he juxtaposed his superiority of being created from 'fire' and Prophet Ādam's عليه السلام inferiority due to being created from 'clay' (7:12). Now, his reasoning on its own may not have been incorrect because in many regards, fire does seem to be superior to clay. However, this was not the cause for earning the wrath of God. Rather, he was punished because even though his 'reasoning' may have been sound, but what he failed to realize is that his thought process was in contradiction to the divine command to 'bow'!

Hence the use of the rational faculty is not abhorred according to the teachings of the Qur'ān. Rather, when our use of rational thinking is promoted in opposition to the command and will of God Almighty, is when it transforms from the state of permissible to prohibited.

Thus the use of 'reason' or 'rationale' is beneficial to the Muslim when it is applied to the discovery of God and not in the pursuit of the negation of His commands or existence. This then, is what we have pioneered as the idea behind 'faith-guided reason'.

So long as one uses the God-given intellect to reflect, contemplate and ponder upon God's creation with view to marvel at the mastery and perfection of His ability and power to create, then such 'reasoning' will only cause one to gain insight and proximity to the One and Only Creator!

Prophet Abraham عليه السلام and the Role of Rationale to Refute Polytheism

Whilst the Qur’ān is not a book of history per say, it contains numerous accounts of the historical record which relate to religious history. One such narrative is the story of Prophet Abraham عليه السلام . Upon closer inspection of this amazing narrative, we discover that whilst he is honoured in the Qur’ān as the Close friend of God (4:125) and also A Leader of Humankind (2:124), yet he did not perform any miracles in the way that others the likes of Prophet Moses عليه السلام or Prophet Solomon عليه السلام or even Prophet Jesus عليه السلام etc. had performed. Upon this realization, an amazingly consistent theme is located within his remarkable story, and is underlined by his brilliantly incessant use of ‘faith-guided reason’ to defeat the irrational arguments of the polytheists.

We will not detail each example as we have written an entire chapter on this matter in our previous publication “Stories of the Prophets for the Modern Age – Volume 1 – The Resolute Messengers, Chapter Four – The Story of Prophet Abraham عليه السلام and the *Dichotomy of Faith and Reason*.

Nonetheless, for the benefit of the reader, we will summarize a few of those views below, in point from to highlight his sheer use of the rational faculty as a means to refute the foundations of the polytheistic ideals,

- The people of Babylon[86] were known to have worshipped a ‘trinity’ long before the idea came to Christianity. This is corroborated by historian, H. W. F. Saggs, who explains that the *Babylonian triad* consisted of ‘three gods of roughly equal rank… whose inter-relationship is of the essence of their natures’ (316)[87]. This view is corroborated in the Qur’ān when Prophet Abraham عليه السلام observes, and follows to objectionably question the ‘logic’ behind the worship of the ‘Sun’, the ‘Moon’, and the ‘Stars’ (7:76-78). At each juncture, he produced a ‘rational reason’ why each individual of the above trinity could not be worthy of worship due to certain observable inadequacies in relation to the Perfect and Ever-present God. His logic remains irrefutable.
- He found his people engaged in idolatry and pleaded with them to desist from this as it was ‘illogical’ for him. On a day of celebration whilst the townsfolk were away, he

> snuck into the temple and demanded from the inanimate idols to answer his questions, if indeed they could hear his frustrations (37:91-92). He then followed to strike them leaving the big idol with the weapon upon it. When the people retuned and interrogated him, he merely requested them to gaze upon the big idol as the weapon was upon it and subsequently, it too should be questioned, ‘if indeed it possessed the ability to speak?’ (21:58-63). Naturally, they involuntarily stated that which they were in obstinate denial of for all this time and said, “You know very well that they do not speak” (21:65). Then Prophet Abraham عليه السلام seized the moment of having made his point and asked, “So do you worship that besides God, things which can neither benefit you nor harm you?” (21:66). This was then capped off by his final point of utter disgust by asking, “Have you no sense?” (21:67)

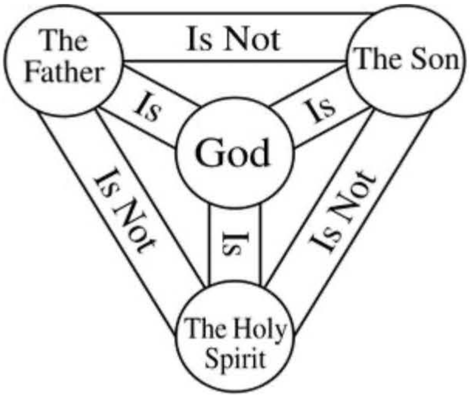
The above two examples (of many) from the life of Prophet Abraham عليه السلام stand to prove that ‘reason’, when guided by ‘faith’, can indeed direct one toward the path of truth to experience the mastery and wisdom of the manner in which He creates.

‘Faith-Guided Reason then, stands to be a distinguishing factor between the system of the satanic circles and the premise of the prophetic pathway.

The Trinity, and the Qur'ānic Argument against the Fallacy of God begetting a son

What must be affirmed here, is that the Qur'ānic logic on the question of God's association with another co-equal and co-existent being in the role of a begotten son etc. is to avoid the contemplative mind from delving into the realm of intellectual impossibilities, which then subsequently falls into an infinite regress of scenarios. Be that as it may, we will present to the reader the illustrated version of the trinity according to Christian theology solely to elucidate the Qur'ānic stance on the matter.

'The Shield of the Trinity'



Earliest attested version of the diagram, from a manuscript of Peter of Poitiers' writings, c. 1210

The implication of the Trinity basically states that the Father, the Son and the Spirit are co-eternal, co-existent but distinct. Logically, it is the same as believing that a person can be 100% man but at exactly the same time can also be 100% god. In simpleton terms, it is the belief in the idea of a squared-circle in the realms of logic.

Please note that our rationalization is not a means of mockery at all, but a 'real' attempt to explain the logical fallacies in the claim itself. This theological problem arising from the Trinity may be the very reason why the Nicene Trinity was not implemented by Church fathers for the first 300 years after the ascension of Jesus عليه السلام and thus found its way into Christianity all those centuries later.

The Qur'ān though, does not *hem and haw* on the matter. Instead, it implores the rationale of its reader, who may believe that God has begotten a son by stating,

مَا اتَّخَذَ اللَّـهُ مِن وَلَدٍ وَمَا
كَانَ مَعَهُ مِنْ إِلَـٰهٍ ۚ إِذًا
لَّذَهَبَ كُلُّ إِلَـٰهٍ بِمَا خَلَقَ
ۚ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ
سُبْحَانَ اللَّـهِ عَمَّا يَصِفُونَ

“No son (or offspring or children) did Allāh beget, nor is there any ilāh (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!”[88]

The uncomplicated reason why there can never be more than one co-eternal, co-existent God, is because had there been more than one, then, a power struggle among them would ensue.

Logical Reasons On Why There Can Be No More Than One God

As a corollary of the Qur’ānic stance regarding the irrational view of God’s association with another co-eternal or co-existent being, we hereby present some of those thought-provoking scenarios to our Muslim readers as well as those Christian apologists who spend much of their time mocking at Islām and its Noble Messenger ﷺ.

An appeal is made to them, to rather consider the following and respond hereto appropriately as a matter of urgency to protect the very foundations of their faith instead of ignorantly nitpicking against Islām and Muslims.

Furthermore, we are willing to simplify their task by not even requesting a logical justification of the ‘need’ for three gods, but merely two for now, in hope that the following questions are justly answered.

If there are at least 2 gods, then;

1. Which God is the Creator?

From a purely hypothetical viewpoint, if there ever was a ‘need’ for ‘two’ gods, then the primary question would be, ‘which god came first?’ because the idea of ‘two’ initial beings with equal power and the self-same Will to exist at the exact time is illogical in too many ways and delves into a potential amount of infinite consequences such as,

a) Which god from the two is therefore termed the creator? If the assumption is that either one of them is the initial creator (or creator of the other), then the question of the relevance of the latter must be asked? Furthermore, will god 2 now be regarded as part of the creation of god 1? Or was he ‘created’ as an omnipotent creator with the ‘will’ to create as well?

b) If there were always two gods, then which god decided to commence with idea of creation? And if so, did the other god know of this plan?

c) When god 1 decided to create, was god 2 already aware of the decision? If not, then is god 2 lesser in his knowledge that god 1? If so, then does it not prove a hierarchy amongst these 2 gods? If there is a hierarchy then we revert to the initial question which must answer as to what gives ‘superiority’ to god 1 over god 2?

d) When god 1 decides to create a thing, then does god 2 have any input in the matter at all? Or is he merely a spectator in the entire process? If god 2 cannot object, then what is his purpose?

e) God is pure and perfect. If creation commenced with more than one god, then can perfection be perfect in all respects yet distinguishable from each other? A perfect God in all respects is the ultimate of whatever divine qualities He possesses. If those qualities can be recreated, then one has to question the very ‘perfection’ of His being in the first place? Hence it is illogical.

2. The Problem of ‘Exact Will’

By this we imply, that if god 1 wants to create a red planet the circumference of 100 million miles in a specific spot, and god 2 wants to create a blue planet of equal size in the exact same spot, who’s Will is executed?

a) If the answer is that one of their Wills are executed and the other is not, then the question of the need for the other is revisited once more as the latter’s purpose is rendered to that of a spectator and is incapacitated by the power of the god 1. Hence one of them is All Powerful, whilst the other is not.

b) If the answer is that both are co-equal and that both their Wills are executed -at will-, then this must also be explained as it is an intellectual impossibility as well. This is due to the fact that two directly opposing factors cannot occur at the exact same time, specifically in the example we have presented. If both gods cannot execute their Will at the exact moment then this proves that they are ‘incapable’ and therefore not All-Powerful and neither are God.

c) If the answer is that none of their Wills are executed. In this case, it will prove that none of them are god as God alone has the power to create as He so wills, whenever He so wills, however He so wills! Thus both cannot be god!

3. The Problem of Divine Knowledge

Hypothetically, if there is more than one god, then the problem of divine knowledge is an inescapable predicament which many polytheists are either unaware of, or reluctant to discuss. Of course, the complexity of the matter is even greater when you add in a third godhead to the already baffling situation of the existence of two equal omnipotent gods. We will leave that to the very same Christian apologists to respond to as the onus is upon them to prove their claim.

Resuming the discussion on the problem of divine knowledge at the hypothetical scenario of at least two gods, we must inquire,

a) If either one of the two gods can hide any information from the other, then one of them is 'lesser' in knowledge than the other, and must therefore admit the 'superiority' of the other god. This would imply that one God possesses perfect knowledge whilst the other possesses imperfect knowledge as some information is hidden from him. Therefore both cannot be co-equal.

b) If both gods cannot hide any information from one another, then this too is a means of incapability and thus renders them both unable to do a thing without the knowledge of the other. If an 'All Knowing God is forced to share all of His knowledge with another god, then he is indeed lacking the requisite knowledge to bypass the knowledge of that god and is thus imperfect and can therefore not be god! For God is perfect in all respects.

c) If the knowledge of both gods are considered to be equal, and the summation of their combined knowledge is equivalent to more than the knowledge of each god individually, then it proves that before this summation, that either of the god's knowledge was imperfect to begin with, meaning that they could therefore not have been god in the first place.

Conclusion to False Allegation 10

Hence, instead of their incessant attempts to fault find regarding Islāmic matters which, as we have proven that they possess no real insight on, the Mario Josephs and David Woods of our time ought to study the flaws in their own philosophical premise of a Trinitarian belief system which in essence is a polytheistic ideology that promotes the ideals of a divinely 'inseparable trio' of 'unity' who are also 'separate' in a matter of understanding (according to those Christians who believe so).

Until such a time when the answers to these questions can be comprehensively produced from the Bible and further corroborated from secondary Biblical sources etc, they must at least admit that the notion of a Trinitarian belief is not monotheistic but polytheistic in essence and that it must be propagated so, because the moment one tries to create a background narrative to justify polytheism as monotheism, is when all logic ceases to exist, which in the case of the scenarios we have provided above, the reader will by now have logically understood why Islām is strictly a monotheistic faith!

– In the end, Allāh ﷻ Knows Best –

* * *

False Allegation 11

The Prophet Muhammad ﷺ was a Paedophile as he married a Child Bride

Accusers – Mainly Dr. David Wood, Christian Apologists, Orientalists and Islamophobes

> “Statistical analysis reveals that between 1880 and 1920 the minimum legal age of marriage for a child in Delaware, U.S.A. was **7 years old**...”

Preamble

As a religion, Islām is without a shadow of doubt, the most persecuted faith in the 21st century. The attacks on Islām have been carried out with tactical precision on several fronts. In some cases, these iconoclastic attacks were aimed specifically at the tenets and values propagated by its religious scripture viz. the Qur'ān and Hadīth literature. Whilst majority of these incogitant allegations against Islām's Holy Scripture is a consequence of ignorance on the part of the objector, an overwhelming reason for the prevalence of these polemic discussions are due to misinformation as a result of an agenda to demonize the religion itself. Anyone who is willing to approach the subject without any bias will deduce the same. Nonetheless, the evil doers plot, and all the while, the plan of God prevails (3:54).

Amongst the numerous allegations placed upon the Prophet Muhammad صلى الله عليه وآله وسلم , the most blatant being the attack on his marriage to the Mother of the Believers, Lady Ā'ishah رضي الله عنها , and is primarily sourced from Al-Bukhārī's Sahīh, depicting her as a child no less than 6 years at marriage and 9 years of age upon the 'consummation' of that marriage.

This section will aim to shed much needed light on the aforesaid matter, as its circulation amongst the periphery of the haters of Islām (some Christian apologists, orientalists and even atheists as evident from the vast amount of social media coverage regarding the matter). This is mainly due to the undeniable fact that many of these Islamophobes utilize the marriage of the Prophet Muhammad صلى الله عليه وآله وسلم to Lady Ā'ishah رضي الله عنها as their primary means to drive the idea that the Prophet Muhammad صلى الله عليه وآله وسلم married a 'child', thus prompting slogans of 'paedophilia', 'lust' and 'child bride' discussions directed at Muslims with view to incite aggression.

This unscathed attack was 'recently' launched as a means to avert all interest in the religion of Islām from non-Muslims in an attempt to present its messenger as one who was driven by personal interests. An example of the acknowledgement of this demonization may be viewed from the renowned non-Muslim orientalist, W. Montgomery Watt who stated,

> *"Of all the world's great men none has been so much maligned as Muhammad."*[89]

Furthermore, these attacks act as a conduit for implanting the seed of doubt within the hearts of those Muslims who are not well versed with the requisite Islāmic knowledge to thwart such radical allegations, thus causing the evil seed to grow into an evil tree.

Basis of the Objection

This objection was brought forth in the not so distant past by orientalists, and later utilized immensely by Christian apologists – with both camps – aiming to thereby systematically tarnish the reputation of the Prophet ﷺ and consequently invalidate Islām's Holy Book. Whilst it is true that the objection is laced with bias and is clearly an attack against the Prophet of Islām, it also stands to give us an opportunity to fulminate their view on one hand, thus presenting us with the honour of defending the integrity of the Prophet ﷺ on the other hand. After all, what greater honour is there for a believer in this sojourn of life than to defend the integrity of the one through whom we have come to recognize the Wonder and Oneness of God!

The pivotal point of assertion here, -which will be revisited as a noteworthy indication in favour of the Islāmic account later-, is the fact that the allegation is a fairly 'new' one in terms of history. Meaning that it is quite incredible that in such a remarkable recording and critique of human history, that the matter of the Prophet Muhammad's ﷺ marriage to Lady Ā'ishah رضي الله عنها was a seemingly an unheard of debate in the distant past? Would that not be considered strange to the 'objective' mind? Well, we cannot speak on behalf of all, but for Muslims, who are urged to be contemplative human beings; this would assuredly spark an inquisition into the legitimacy of its 'historical' significance as a matter of anthropological debate in the least.

Speaking in terms of the ‘sudden’ attack on the Prophet’s ﷺ marriage to Lady Ā’ishah رضي الله عنها , it must be placed on record that according to Judaism, Christianity as well as within the Islāmic traditions, morality and the very distinction between ‘right’ and ‘wrong’ is derived from ‘divine’ law. That being the case, then it will be observable to even the Christian apologists that the allegation itself is directly conflicting with their own theological stance on ‘morality’. This is because, according to the Islāmic traditions recorded in the book of Hadīth, the marriage between the Prophet ﷺ and Lady Ā’ishah رضي الله عنها was ‘ordained’ by God. Hence, Muslims who believe in God, and in the Messenger of God, do not doubt the merit of the marriage in the least, as God is the one who decreed it. The details of this divine decree will become clear after an exhibition of the socio-historic background of the marriage later in this section – God Willing –.

Historically, the Christian objection regarding the betrothal and subsequent marriage of Lady Ā’ishah رضي الله عنها is almost unfound. There was a greater general criticism of the idea of polygamy on his part as opposed to this particular betrothal and marriage. It was during post-European enlightenment when the ‘Bible’ was somewhat abandoned, or amended in certain ways giving superiority to humanism as the means to determine moral good, when it surfaced for debate, thus proving that those who were in touch with their Semitic roots did not find this marriage to be a point of criticism. Rather, it was during the era of European Christianity from which the basis of this allegation universalized.

If Dr. David Wood, the late Nabeel Qureshi and many Christian apologists stand to question the ‘morality’ of the marriage itself, notwithstanding that they too believe in the teachings of morality on the basis of God’s judgment, then can’t we as Muslims also ‘question’ their idea of ‘Biblical morality’ as well? The following verses of the Bible indicates that the moral compass need not be directed at Prophet Muhammad ﷺ , but at the very book which the apologist’s refer to as the book of the ‘God of Love and Mercy”.

*17 – Now therefore **kill every male among the little ones**, and kill every woman that hath*

> *known man by lying with him.*
>
> *18 – But all the **women children**, that have **not known a man** by lying with him, **keep alive for yourselves**.*[90]

The god of the Bible commanded Moses عليه السلام and the Israelites to attack the Medianite 'male children' and to 'keep alive for themselves' the females who had not 'laid' with them. By this, the allusion is that those female 'children' who were still virgins were to be taken as the prizes.

Speaking on the side of morality, which god gives orders to kill male children but to allow female children who are virgins to be kept alive 'for the taking'. One does not need to be a rocket scientist to deduce the implications of that supposed godly decree.

Hence, it is astounding that a group of apologists have the courage to ridicule the marriage of the Prophet Muhammad ﷺ , which is not mentioned in the Qur'ān, but has been reported in the hadīth literature, yet these very Christian apologists evade the fact that their Bible commanded the killing of 'boys' but allowed the female 'virgins' to live, only to be distributed like the cattle afterwards to the Israelite soldiers.

Thus, prior to any attack against Islām regarding the matter of this marriage, which is not even recorded in the Qur'ān, the apologists ought to search for answers for the Bible's unravelling of god's choice to kill the boys and enslave the little girls?

The point which we wish to firmly establish from the aforesaid biblical example is that if any Christian apologist wishes to question the moral rectitude of the Islāmic tradition, he need not travel far, instead, focus on his own religious book, and its 'moral dilemma' on the above matter which has been decreed by 'god'.

The Objection

Bluntly put forward, the perspective of the mainly Christian apologists, -the likes of Dr. David Wood etc. – propagate the view that the presence of a Hadīth from the renowned collection of Hadīth literature affirms the view of Lady Ā'isha's رضي الله عنها age being 6 years at betrothal and 9 years at consummation leads to the logical deduction, that the information is 'binding' upon all Muslims to accept. We present just one of the narrations here, and will produce the other textual evidences which they cite from Al-Bukhārī and other authentic sources under the topic of "Socio-Historic Background of the Prophet Muhammad's ﷺ Marriage to Lady Ā'ishah رضي الله عنها" – God Willing –. The apologists present the following narration by her admittance is as follows,

> *"The Prophet ﷺ engaged me when I was a girl of* ***six*** *(years). We went to Madīnah and stayed at the home of Banī Al-Hārith bin Al-Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Ummi Rumān, came to me while I was playing in a swing with some of my female friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansārī women who said, "Best wishes and Allāh's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allāh's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of* ***nine*** *years of age."*[91]

> *'Thus Muhammad was a* ***paedophile*** *and not a messenger of God as he married a* ***6 year old child****. No man of God would violate a child in this manner. This proves that he was not a messenger, but a sexually driven man who fed off the gullibility of his people to further his agenda of* ***sexual gratification*** *by preying on a little child.'*

The immediate connotations arising from this allegation are as follows,

1. A clear blemish is cast upon the integrity of the Prophet ﷺ by the accusation of paedophilia. Immediately, every parent hearing such nasty reports about any person in history would develop an automatic shield of both ‘protection’ from; and ‘hatred of; such a man and the ideals he promotes. Suffice to say that in this case, the developing hatred which commences for this particular man, who dedicated his life toward protecting the innocent and, who promoted the idea that compassion can, and will eventually trump hate in all forms, has been unjustly demonized and hated in return by these insolent people.
2. Abuse of power motivated by lust. The notion which Dr. David Wood remarks to in many of his public talks and YouTube videos is that the motivation behind the Prophet Muhammad’s ﷺ cause was in the end his lust and desire to engage in sexual activity with ‘children’.
3. This accusation is then popularized with view to question his validity as chosen messenger of God. After all, which chosen representative of God would behave in such an ‘evil’ way by luring ‘innocent’ children to perform acts of a sexual nature when they are too young to even be aware of what is occurring to them? Hence, the implications suggest that Muhammad ﷺ could not have been a Prophet of God.
4. The God of Islām is also a fake God. According to these Christian apologists, any God who commands of His chosen messenger to wed a little child cannot be the true God, right? Hence the Qur’ān itself, and the God of the Qur’ān viz. Allāh Almighty is nothing but a ‘pimp’ for Muhammad ﷺ (God Forbid).

As hurtful as it is to even type some of these allegations made against our Almighty Creator and Sustainer, and against His Beloved Messenger, Muhammad ﷺ , it must be noted that until and unless we as Muslims do not identify the degree of the dilemma brought forth by these types of arguments; and until and unless we cannot differentiate the theological status quo in order of relevance, and until and unless we do not forsake our subsidiary issues of irrelevance, then shame on us! For indeed it is us who supply these hateful folk with the necessary ammunition to target our faith, and our Prophet, and our Lord, all because of our lack to truly assess the real danger posed from outside because we are too focused on the matters located inside. In our pursuit to excommunicate people from the fold of Islām, we fail to acknowledge that there are those who are negating the very idea of an ‘Islām’ in the first place!

By the end of this section, it is hoped that all of the aforesaid inferred connotations will be refuted comprehensively – God Willing –.

Response to False Allegation 11

We have consistently proven in this work that majority, if not all of the allegations from the apologists seems to be driven by an incessant bias which then blinds them – in almost every case presented in this book – to some of the basic matters relating to polemics such as,

- Linguistic analysis
- Socio-historic background
- Establishing true timelines of events
- Irrational claims

Similarly, we will prove for the umpteenth time that the above four points were either not considered in order to bring forth their baseless but fork-tongued argument, or the above pointers were well-known but evaded in order to distort the message of Islām by means of systematic vilification of its Prophet ﷺ , thus necessitating our defense against this ongoing disastrous assault.

Since the information and the subject matter itself is considered 'taboo' in most circles, methodology demands that we offer advice and some words of caution to those Muslims who may be unaware of the minutiae of the subject, and to those Christians, Atheists or general Islamophobic people out there who support or promote the view that the Prophet Muhammad ﷺ was a paedophile. This section must be considered as **mandatory** in order to fully grasp and appreciate the Islāmic stance on the matter, without which, the reader will be left feeling diagnosed with a sense of spiritual inertia.

This will be followed by an investigation of the socio-historic background pertaining to the Prophet Muhammad's ﷺ marriage to Lady Ā'ishah رضي الله عنها and will then be augmented by analysis of the data and the implications therefrom in the modern age.

Prior to engaging in any sort of discussion on the matter, is vital for the reader to know that the objection at hand is a relatively 'new' one in relation to history, and one which was almost alien in the time of the Prophet ﷺ .

Thus, our primary focus must be an elucidation of 'why' there has been a historical lack of this objection in order for us to comprehend the dynamics of the subject on one hand, and to further understand the lengths undertaken by those who wish the tarnish the reputation of the Prophet ﷺ by ‘creating’ newly found objections to suit the ‘newly’ conditioned minds of the 21st century.

Point of Interest – Why was the Prophet ﷺ Not Ridiculed by his Enemies for his supposed 'child marriage'?

A survey of the prophetic biography reveals that the Prophet Muhammad ﷺ was reviled and ridiculed at every possible juncture by the Pagans of Makkah. He suffered verbal abuse, character assassination, threats to his and his family's well-being, physical abuse, financial oppression in the form of boycotts, foreign delegations were sent to demonize them i.e. to Abyssinia, etc.

At every juncture, the opportunistic Quraysh called him a 'madman' (68:51), a 'lying sorcerer' (38:4), that his message was a made-up tale (38:7).

The prophetic biography is littered with information about the likes of Abū Lahab, who would walk closely behind the Prophet ﷺ and spy on him as to gauge who was being invited towards Islām, after which, he would visit those very people and assure them that the Prophet ﷺwas a liar and that his book was a fake!

Nonetheless, the lengths they endured to quell the growth of Islām are clear by even a mere glance at the Makkan period of the Sīrah (prophetic biography).

What commenced as verbal abuse, led to oppression meted out at every corner, to even the killing of innocent slaves. Even when the free folk decided to withdraw from the oppressive state and make way for Abyssinia, the Quraysh sent their troops bearing gifts to the Najāshī (King) in hope that he would release the Muslims back in the custody of the Makkans so that they could continue their oppression. Such were the lengths they went through to 'vilify' the believers.

They even attempted bribing the Prophet ﷺ via his dear uncle Abū Tālib, who, even though is not recorded to have explicitly accept the message, treated the Prophet ﷺ with kindness and respect by protecting him.

Seeing that attempt fail, they even sent a delegation to the Rabbis of Madīnah to seek advice on how to deal with the dilemma on their hands, and finally, when all else failed, upon the advice of a *devilish old from 'Najd'*, they decided that the only way to subdue the message, was to silence the Messenger ﷺ .

The point we wish to drive here, is that very much like today, there were those who were 'committed' to an all-out assault on the Messenger ﷺ as his message caused the very foundations of their faith to tremble.

Yet, in all their anger, with all of their resources, and all of their plots of demonization, not a single one of them ever ridiculed, mocked, teased or insulted the Prophet ﷺ about his marriage to a 'child bride'!

Isn't it strange that a people who dedicated their lives to vilifying a man as a 'phony', never once took the opportunity to target him with regards to marrying a child? So why then is the historical record free of such a significant piece of information?

There are two basic reasons for the lack thereof,

1) That according to the socio-norms of the time, if he did marry her at a young age as the objection suggests, then marrying a young female was probably not considered taboo, or prohibited in the eyes of the public. Hence even his enemies did not object to it. If it was indeed a downtrodden act, then the enemies of the Prophet ﷺ would have utilized every opportunity to malign him for it. Seeing as though the historical record says otherwise, this point cannot be ignored.
2) The alternative reason for the complete lack of historical data showing the disgust of the Pagans of Makkah towards his marriage to Lady Ā'ishah رضي الله عنها was in all probability because there was no reason to point a negative finger at the union at all. Why? Because the people understood her to have already been of 'mature' enough age to marry. Hence, they did not attack him for his marriage to her because there was nothing wrong with her marital status to begin with.

These are the two possibilities which cannot be denied from both a logical as well as a historical standpoint, and as the subject progresses, it will become evident to the reader that both have grounds.

Armed with this critical piece of information, we now progress to the section in which advice is offered to the diversity of readers in order to ensure that each individual reader finds the necessary guidelines on how to navigate the subject.

May God Almighty guide us to the truth!

Advice to Muslim Readers

A Muslim refers to one who is in total ‘submission’ and at ‘peace’ with the Will and Command of God Almighty, even at the expense of the intellect’s inefficiency to grasp the internal wisdom of God’s external commands (1:1). Whilst the allegation itself may create some discomfort for the unbelievers, a Muslim affirms, that even though the current view stemming from the hadīth located in Al-Bukhārī regarding his marriage to a 9 year old may be viewed as a crime in the 21st century, there was no such law in the prophetic era which was breached by the Noble Messenger ﷺ . If such a law (prohibiting the marriage of adults to young woman) did exist at the time, and if the Messenger ﷺ was indeed in violation of that law, then we invite the skeptics to substantiate such a claim with relevant *evidence from his timeline*. Whether or not the view is indeed the absolute truth or not, a true Muslim has no issue with the marriage of the Prophet ﷺ to Lady Ā’ishah رضي الله عنها because in the end, her age at the time of her betrothal or consummation of her marriage becomes irrelevant when we realize that she narrated over 2000 Ahādīth and not a single one of those narrations holds a ‘complaint’ regarding her situation. The fact that there exists is not a single recorded evidence exhibiting her dismay or disgust in the matter, stands to strengthen the view that she was ‘not violated’ in the manner portrayed by the ignoble today.

Contrarily, her evident love for the Prophet ﷺ suffices as proof of the depth of the fallacy from those who claim that she was ‘wronged’ by this ‘forceful’ marriage. If that was indeed the case, why is there not a single protest from her in the historical record when she had every opportunity to do so?

In fact, her immense love for the Prophet ﷺ was such, that even during his last few moments on this apparent plain, she boasted (also recorded in Al-Bukhārī) about her good fortune of having spent those moments with her Beloved in her arms!

A cursory internet search of statistics for the long term effects of child molestation reveals that Lady Ā’ishah رضي الله عنها did not show any of those signs in her *well documented life*. Thus, for a Muslim, the view in the hadīth is an established view, which proves that the Prophet ﷺ was divinely directed to do so, and its wisdoms are clear, hence there is no call for a review of the text, nor a need of a review of the subject in heart and mind, because *where the intellect ends, so begins the journey of submission.*

Be that as it may, the attempt thus far in this book is to survey some of the contemporary allegations placed upon Islām, its Noble Messenger ﷺ and those repercussions upon Muslims who pay the ultimate price of this ongoing vilification on a daily basis throughout the world. With is in mind, we affirm that Muslims, who are in submission are not in search for any other data on the matter, though, we cannot expect non-Muslims to fervently accept this type of rhetoric in the manner that we do. This is because whilst rely on their faith to channels decisions accordingly. We can therefore be non-expectant of a similar reaction from those who are bereft of the same internal insight which has been bestowed upon us.

Thus, we propose, that in order to save the integrity of the Prophet ﷺ in this matter (which ought to take priority), knowing very well that the apologists will never accept, no matter what view a devout Muslim holds in this matter, then we must search the annals of history for any alternate view which can thereby,

a) Acquit the Messenger ﷺ of this scandalous allegation of paedophilia.
b) Restore his honour and dignity as a Noble and trusted Messenger of God.
c) Disprove the theories claiming that he was motivated by personal desire.
d) Refute the view that the God of Islām commands such weighty things upon young innocent Muslim women.
e) Forces the objectors to either be silenced on the matter to even retract their allegations in the end.

If such an alternate view can be located, which acquits the Prophet ﷺ from this allegation, and which will stand perpetually in defense against such disastrous claims, then it is incumbent upon us to do so, regardless of the socio-political consequences which may arise therefrom.

Point of Extreme Importance to Muslim Readers

If the Muslim reader is yet to read the previous section whereupon advice was granted regarding the dynamic of our progression with the subject, then we advise the reader to do so with immediate effect, prior to moving ahead with this section as the delicacy and complexity of the information governed by our methodological approach may be misperceived and would consequently lead one down a misguided view regarding our approach of the subject.

This is because, searching for alternate perspectives in order to protect the integrity and honour of the Noble Messenger ﷺ will undoubtedly herald many great rewards on one hand, but on the other hand, there will be one such hurdle that we Muslims will have no choice but to accept as 'collateral' in the process of restoration of honour to the integrity of the Beloved Messenger ﷺ . Those positives have been listed in the previous section and there is no true Muslim on the face of the earth who would disagree that the need to transform those points from negative into positive outlooks regarding the Prophet Muhammad ﷺ are a definitive theological necessity in the modern age.

Be that as it may, the only means through which that can be achieved may also find us in the awkward position of having to critique the hadīth in Al-Bukhārī. Hence we would like to clarify here, that it is not in our view to fault-find in a book the likes of Al-Bukhārī, which scholars the world over (including myself), turn to for guidance on a regular basis, nor is it in our view to find reasons to omit this narration or to even suggest that it be deemed as a 'fabrication' in order to justify our position.

Our method is to merely find an alternate view, and if in the process, we are at a crossroads of having to make the difficult choice to either;

a) Stand firm on the narration, but at the cost of allowing the non-Muslim world to view our Noble Messenger ﷺ with the eyes of utter disgust due to the allegation of 'paedophilia'. This will then lead them to 'hating the man behind the religion'. Subsequently, leading those very people to hate the religion (Islām) and the adherents (Muslims) of that religion as supporters and advocators of violent crimes against the rights of innocent children.

Or,

b) To critically analyze the narration(s) in the books of Islāmic history as well as those narrations in Al-Bukhāri which there mentions of Lady Ā'ishah رضي الله عنها as a little child, and to then follow through with corroboratory evidence coupled with the rational faculty to prove to 'non-Muslim' audiences 'specifically' that the Prophet ﷺ was not a paedophile who engaged in wrongful sexual behaviour with a minor due to lust! The cost of this quest would be, that in order to protect the honour and integrity of the Prophet ﷺ , one may be forced to 'question' certain narrations in Al-Bukhārī's Sahīh. This is usually met with raised eyebrows and stern expressions from even the most erudite of scholars of our time, and rightfully so!

If the former option is taken, then no Muslim can ever complain when they hear about; or see a mockumentary regarding our Esteemed Prophet ﷺ or our beautiful religion pertaining to this matter specifically. Why? Because Muslims will be part of the very problem they are trying to rid the world of, as our avoidance of the subject matter, in 'fear' of receiving criticism from certain mob-based scholars, or from their ignorant followers, will guarantee that the incorrect views of the Prophet ﷺ prevails.

If the latter option is taken, then Muslims would be defending the Prophet ﷺ on one hand, but at the expense of 'questioning' the validity of a narration located in Al-Bukhārī on the other. This should be what is deemed as a 'no brainer' in relation to what we ought to choose at every given opportunity, yet for some reason, certain Muslims are so fearful of uttering a word of negativity against one narration, that in the process, we are indirectly promoting the defaming of the veracity of the Prophet ﷺ and his message.

Of course, we reiterate yet again that our stance is not to fault-find on the masterpiece of Al-Bukhārī, as we are not worthy of the ink from which those traditions were penned. That being said, Muslims must be cognisant of the fact that there is only one *infallible book* according to Muslims, and that book is Al-Qur'ān.

Due respect is undoubtedly afforded to every other book of Islāmic knowledge, but the fact remains that no other book can share in the equilibrium of the Qur'ān in any way whatsoever. The sooner Muslims come to terms with this, the easier it will for us to deduce that when weighing between the two options of either; walking away from a narration in book which is fallible, and walking away from defending the Prophet ﷺ who is infallible, there can be only one true outcome. The Prophet ﷺ is always the 'intelligent' choice!

Thus, Muslims readers must be highly conscious of our stance on the matter and take note that we are not here to 'vilify' the work of the illustrious Imām Al-Bukhārī! Instead, we are here to remove whatever blemish has been cast upon our Noble Messenger ﷺ and if we must revisit our stance on certain 'common' notions in the process, then so be it, in the name of protecting the honour and dignity of the Beloved of God Almighty!

Advice to Atheist / Darwanist Apologists

The marriage of the Prophet Muhammad ﷺ to Lady Ā’ishah رضي الله عنها has not really been a point of critique from many atheists, and rightfully so, because it would be highly illogical for an atheist to do so as atheists believe in the nature of things, and in doing so, must admit that a female who experiences her menses, is the body’s natural way of saying that she is ready to bear a child, regardless of what age this change occurs at. Of course, that is the very nature and purpose of sexual relations according to the atheistic / Darwinian philosophy, as it is the means of ‘survival’ of the species.

Furthermore, atheism is diametrically opposed to those ‘laws’ which are against the natural way of life, and, unlike religion, atheism does not preach a socio-moral value system through which its adherents can identify some code of conduct. Its main principles as a system of belief is derived from the theory of evolution, which espouses an evolutionary process that occurred by ‘chance’, and chance is the very opposite of law. There is ample amount of information available to even the novice researcher proving that females can mature by age 9, or even younger in some documented cases. Hence only those atheists who are unfamiliar with their own beliefs will ever raise this topic as a matter of contention.

Advice to Christian Apologists

It is no secret that the controversy surrounding age of Lady Ā’ishah رضي الله عنها is indeed a gargantuan problem for many Christian apologists above all others. A quick YouTube search of the subject at hand will reveal our claim to be based on valid grounds. The likes of David Wood, the late Nabeel Qureshi etc. are but a few who were notoriously known for airing their incogitant views on the matter, and whilst we do not see any problem with intellectual discourse against any Islāmic matter, the disheartening factor is the insolent approach adopted by many of them. Their mockery and insulting gestures against the Prophet ﷺ will not be tolerated, and they are well aware of this. Retrospectively, we had clarified at the beginning of this chapter that it seems as though their *modus operandi* is forged on the premise of inciting violence between Muslims and Christians.

Hence the Christchurch shootings in New Zealand in March 2019 may well have been a prime example of the detrimental effects of hatred and extremism that can, and does exist between these two religions, only when driven by ‘ignorance’, which in turn begets hate, and from that hatred is born the very violence which consumes one in the end. Ignorance then, is the root of the problem and we have exhibited at every ‘false allegation’ against Islām and Muslims thus far, that each and every one are premised on ignorant notions which have no basis within the Islāmic tradition at all.

This consistently ignorant quest to vilify Islām can be viewed from majority of the YouTube apologists who ‘study’ the Islāmic texts from selected ‘translations’ and progress to base their view on mere interpretations of the Arabic text. Hence, by failing to analyze the original Arabic text, the actual message which the Qur’ān seeks to convey is then ignorantly ‘lost in translation’.

This comes as no surprise to us when we realize that the majority of apologists and even priests are unable to navigate the Bible in its native tongue.

In view of the fact that they are unable to penetrate their scripture in the language of their own religion, why then should we even consider their attempt at understanding the Qur’ān to be without fault? A flawed methodology results in a flawed conclusion. It is with this axiom in mind, that we are able to consistently unearth the flaws in their arguments.

The Qur'ān clearly explains that whilst some are blessed with the faculties of sight, hearing and speech, their veiled hearts (2:7) is the cause of their being blind, deaf and mute – from the truth – to a point of no return (2:18). Hence no matter what evidence is presented before them, they will not accept the truth, -except for a few gifted with insight-.

There are very few people amongst Christian debaters who can be described as ‘devious’ and ‘unethical’ at the same time. One such name which springs to mind, in fact the only such name, is David Wood, a man who even Christian apologists have aired their dismay at his etiquette and approach to the subject.

Nonetheless, under ‘False Allegation 4’ we acquitted the Prophet ﷺ from David’s ridiculous claim which insinuated that the Qur’ān prophesized that if he was a false prophet, that God would seize him by the right hand and cut off his aorta. To prove his point, David utilized ‘**several hadīth sources’**.

The Prophet’s ﷺ marriage to Lady Ā’ishah رضي الله عنها is a prime example of his mockumentary style of preaching. In his videos, he uses the **hadīth** located in the collection of ‘**Al-Bukhārī’** to drive his point to his predominantly Christian viewership, that the Prophet Muhammad ﷺ married a 6 year old ‘child’ and ‘consummated’ the marriage by the age of 9 years. It is from this **hadīth** which he further promotes the view that the Prophet ﷺ married a child bride or that he was a ‘paedophile’.

Now, meet the real David Wood! A man who confused an uneducated former Muslim by the name of Nabeel Qureshi, who then converted to Christianity, and wrote a book called, ‘Seeking Allāh, Finding Jesus’. In fact, this book alone would make a voluminous series on the subject of polemics and can easily be refuted on the basis of ‘ignorance’.

Nonetheless, it is no secret that David and Nabeel became serious friends and David is mentioned numerous times across the book. It was in this very book where Nabeel Qureshi explains a turning point at a discussion in which David Wood was present, and where Nabeel admits to having found himself flatfooted on the subject of hadīth (no doubt due to his lack of insight on the principles of hadīth studies) and after being questioned regarding the authenticity of the narrators of hadīth in general, David Wood interjected,

> *“You’re right, Nabeel,” David interjected. “Mike doesn’t know these people. But what he’s saying is that neither do you.* ***The sources are just too late, and we have no reliable way to test the character of the people who passed on the stories.****”*[92]

Poor Nabeel Qureshi, for he was too naive at the time to identify that he was but a pawn in the game of David Wood, and before he realized it, he was checkmated in a game that he always had the upper hand in.

In the aforesaid quote, David clearly rejects ‘hadīth’ on the basis that the source of hadīth is too late as a science, and due to having no reliable means to assess the narratives, the hadīth must therefore be regarded as ‘unreliable’.

So David Wood, we have your quoted words in a book which you have endorsed, and in it, you have contradicted every single post and debate you have ever participated in, against Islām and its Prophet ﷺ because in each of those arguments you have utilized what you deem to be ‘unreliable’ source material to bolster your argument.

Thus, it is ironical that David’s devious double standards are exposed in a literary work by his late friend who David defended tirelessly, and in the book which he exhaustively marketed, to the point now that it has placed a huge question mark on his credibility and career in the field.

The Double Standards of the Christian and Secularist Apologists regarding the Age of Lady Ā'ishah رضي الله عنها

Astoundingly, many of the Christian and Secularist apologists who exhibit their utter dismay at the Prophet Muhammad's ﷺ marriage to Lady Ā'ishah رضي الله عنها take to the social media as it allows them the opportune platform which they cannot command on their own accord. As a result, these ignorant views are then uploaded, and then open to all types of mentalities. How is it that a person who does not have any formal education in Islāmic studies, is then 'representing' the Islāmic perspective? That is as good as a person who searched online for a 'dummies guide to surgery' and who then progresses to believe that just because he 'read' about it, that the hospitals should allow him to 'dissect' a living breathing person, is without doubt the height of ignorance.

Yet, how is it that when a person who has no formal education of Islām, and who comments about; and who propagates misinformation regarding Islām, is considered 'acceptable' in society? This is double standards of the highest order.

As a wake-up call to all those who lack the ability to identify the double standards of these apologists, and furthermore, to those very apologists as well, we ask of them the following,

1. If there is such an uproar regarding the Prophet Muhammad's ﷺ marriage to Lady Ā'ishah رضي الله عنها , why was there such quietude from the senators etc. regarding the legal age of marriage in the U.S.A. in the not so distant past?
2. At that time, 'Christian' America had no qualms regarding child marriages within certain states in the U.S.A. Why is this so?
3. Why is it that when it comes to the demonization and vilification of Islām and Muslims, that there is a concerted effort to turn every stone in the pursuit of that unjust quest? Yet we are to see just one sincere Christian or Secularist apologist who has looked closer to home first in relation to the statutes and laws of their own country before pointing fingers in the direction of Islām and Muslims?

Since we do not expect a queue of eager beaver apologists waiting in line to answer these questions, nor do we anticipate that a single response, we will provide that information herewith.

Was ‘Paedophilia’ Legalised in the U.S.A?

Firstly, we do not mean by the aforesaid heading that there was a process of legislation in which a debate occurred as to whether paedophilia should or shouldn’t be legalised! That would be absurd…right? And that, my dear readers, is exactly the very point we are making here! Yes we will provide information exhibiting the double standards of the apologists, but to vilify the entire U.S.A. by implying the above loosely, would be to contradict everything we have stood against in this work, and we are not about to be baited into erring by such hypocrisy in that way.

Rather, the point is that any American, Christian or any other person who reads that heading would be flabbergasted at such an ‘ignorant’ insinuation because ‘they know better’ as they are citizens of the country and ‘to date’ there is no such legitimization of such a heinous crime!

Likewise, then the world ought to understand the frustration of the Muslim community when people misrepresent our faith to the global communities when they ‘do not know any better’ and when we consider that, ‘to date’ none of our Ulamā (scholars) have uttered the type of hogwash that is presented to the masses as ‘Islāmic’ information. How then are we suppose to accept such a blatant lie against our Prophet ﷺ ?

That being explicitly stated, we must additionally clarify that whilst many apologists poke their derogatory fingers in the direction of the Prophet’s ﷺ marriage to Lady Ā’ishah رضي الله عنها , with focus on the ‘problem of her age’, I wonder how many of them are aware of their own ‘dark history’ in America? Or even ‘Christian’ Spain for that matter? The following proves that even if the information in the books of hadīth were to be considered as ‘fact’, then American apologists (regardless of religious background) should be the last ones to convey their thoughts on the matter as their history regarding the legal age for child marriages is embarrassing (if we are to utilize the same yardstick of measure as they have).

The U.S.A. Limited Child Marriage to the Age of 7 years

Statistical analysis reveals that between 1880 and 1920 the minimum legal age of marriage for a child in Delaware, U.S.A. was **7 years old**, whist over 30 regions legalized marriage at **10 years**. In fact, by 2007 the legal age for marriage in Spain and Argentina was 13 years of age.[93]

This proves that between 1880 and 1920, several states in the US **consented** to the age of 10 as the minimum age of marriage. Of course, the U.S. is not an Islāmic country, and the law makers at that time were more inclined to the 'Christian doctrines' than any other. This is not an uncharitable statement as the 'Bible' was the sworn book in court proceedings since inception. Attempting to extinguish a fire in a different neighbourhood is illogical when your front yard is on fire!

When the Christian apologists are able to 'justify' the laws of 'Christian' Spain, as well as other regions in the U.S. which legalized marriage to girls aged as little as 7, then the very *same reasoning should suffice as a justification for the Prophet Muhammad* ﷺ *in this matter.*

We are aware, that in defense of their stance, some apologists may rebut that since then, the average ages have seen in an increase *over time*. That in 1880 the average may have been set to the minimum of 7-12 years, but from 1920 onwards, the average age was raised between 14-18 years, until today, the average age is currently at 18 years for marriage in most countries and states, with the exception of a few, viz. Texas in which a 16 year old girl can marry if certain conditions are met.

The reader must be cognisant of the responses from the incogitant apologists and thus remember to rebut that view by stating that the changes made by the governments at one time does not negate the fact that, in the not so distant past, it was considered 'normal' to marry a young girl at an earlier time.

The fact that the age limit for a girl was set at 7 years as a bare minimum, tells us that it was not considered 'taboo' even as late as 1920. If it was not considered a 'despicable' act as late as 1920, why then would it have been considered so 1400 years ago? This not rocket science and does not require a rare perspicacity in order to work out.

Furthermore, can anyone guarantee that in 50-100 years from now, that the legal age for marriage will not be increased from 18 years to 20 years or 25 years? Not a soul on earth can guarantee that, because we do not know what the future holds. If that is the case, and the legal age for marriage is increased from 18 years to 25 years, then does it now imply that those who men who married women aged 18 years in 2019 were despicable or depraved people for having done so? Of course not! And we can attest to the fallacy of that atrocious statement because we are living in 2019 and we can defend that view. Hence, for people in 2019 to launch these unscathed attacks via 'social media' against the 'social norms' of 1400 years ago is preposterous, nay it is ignorance!

Critical Errors by the Ignoble in Assessing History

The great historian, Ibn Khuldūn mentioned the following as a source of error in historical writing,

> *“The seventh cause of error, and the most important of all, is the ignorance of the laws governing the transformations of human society…”*[94]

He further states,

> *“Another source of error in historical writing is the ignoring of the transformations that occur in the condition of epochs and peoples with the passage of time and the changes of periods…”*[95]

The reason that the Christian apologists cannot accept the transformation of people over the passage of time, is because the implication would be, that in doing so, they are left with no choice but to accept that the marriage of the Prophet ﷺ to Lady Ā’ishah رضي الله عنها cannot be judged by the 21st century standards as it occurred over a millennium ago! To critique that event by our current standards is a great injustice to the passage of time, to the societal transformations as a result of the passage of time, and the wisdom behind those transitions, and lastly it is a great travesty to the historical process.

The Wisdom pertaining to the Prophet's ﷺ Polygamous Marriages

In order to comprehend the dynamics of the Prophet's ﷺ marriage to Lady Ā'ishah رضي الله عنها , one needs to summarily collate the information pertaining to his polygamous marriages in order to identify the underlying wisdoms behind those decisions. Only then, does it become apparent that his reasons were far beyond the realms of mere sexual gratification, as the apologists will have the untrained Muslim or non-Muslim believe!

It is therefore incumbent upon the reader to broaden one's spectrum of analysis in preparation of the forthcoming information. Evading this approach may result in a one-dimensional deduction and in the process; deprive the analyst of numerous other dimensions of understanding.

The wisdoms of his polygamous marriages may be divided into two categories of understanding;

a) General
b) Specific

This is because the marriages of the Prophet ﷺ in *general*, are not without wisdom, yet a thorough examination of each of his marriages result in the indisputable insight of his *specific* reasons to marry at that particular time, to that particular wife.

In each case, the specific indications of a divine wisdom at work, stands to corroborate the general overall wisdom of his necessity to practice polygamy.

Thus we will focus on the 'general' wisdoms of his other marriages to exhibit to the reader that each of his actions are not to be judged on hearsay, nor on face value. Rather, they are to be considered as actions from the perspective of the leader of a people who was also believed in, as a prophet of God.

The 'specific' wisdoms will be deduced only from his marriage to Lady Ā'ishah رضي الله عنها . This will be done to prove to the reader that whilst those who are bereft of insight, see only the one aspect of his marriage as a means of ridicule and systematic vilification, there is definitely more than meets the eye in this subject. Of course, this is as a result of the external eye being blinded due to the blinding of the internal eye (of the heart).[96]

Point of Interest – Professor Fazl-ur-Rahmān Ansārī's Insight and Foresight

The great teacher who I never had the good fortune to meet, yet who continues to school me on relevant matters for the modern age, Professor Fazl-ur-Rahmān Ansārī's رحمه الله insight into the realities of the life of the Prophet ﷺ led him to foresee many dangers directed against the pristine personality of the Noble Messenger ﷺ, particularly regarding the detrimental effects of their allegations for his polygamous marriages. It was in his *magnum opus* that he foreshadowed his view regarding the age of Lady Ā'ishah رضي الله عنها in passing, yet offered no explanation for it as it was a seemingly logical deduction for the introspective inquisitor of the subject. Herewith are some of his thoughts in passing,

> *"The enemies of Islam extend their allegation to the person of the Holy Prophet Muhammad ﷺ also, and that to such an extent as to deny him, with all his superbly-great qualities of character, even basic spiritual goodness and greatness, simply on the basis of polygamy. But, what are the facts? Firstly, his entire personal life was a life of war against ease, opulence, luxuries, and self-indulgence in general. Indeed, it was through and through a life of Austerity, wherein, even at the height of his material power, he lived in a small thatched mud-hut, passed his days in hunger and toil, and spent his nights for most of the part standing in prayer to God. Secondly, he adopted polygamy towards the dawn of old age, having led an exemplary monogamous life from the age of twenty-five to the age of fifty in the company of a twice-widowed lady who was fifteen years his senior. Thirdly, during the polygamous period, while there was a wife like* ***Lady Ayesha, who was a virgin of seventeen at the time of marriage****, there were those who were widows or divorcees, and there were even those who, at the time of their marriage with him, were already so old as to have crossed the limit of fitness for married life. All these facts demolish the very basis of the aforesaid insinuation completely, and establish, instead, the truth that the Holy Prophet ﷺ adopted polygamy in the Medinite period of his life solely for the sake of his noble and sacred mission,…"*[97]

Thus, we shall endeavour to highlight some of those reasons for the those polygamous marriages in the build up to the specific wisdom of why he married Lady Ā'ishah رضي الله عنها

General Wisdom 1 – To End Wrongful Jāhiliyyah (Ignorance) Practices

The Prophet Muhammad ﷺ was sent to Arabs at a time known as “Ayyām Al-Jāhiliyyah” (Period of Ignorance). It was during this time that the Arabs were burying their daughters alive as they considered the birth of a female to be an ill-omen. This was the height of their ignorance because it showed their intellectual inability to understand that if the process continued, then who would their sons father children with? How would the tribes survive? It was to these people that he was sent, and it was they, who, through Islām, who rose to become some of the greatest men in history.

One such ignorant practice was that if one man said to another, “You are my son’”, then this utterance was considered ‘literal’. The implications were, that if the man who you lovingly recognized as your son, divorced his wife, then it was forbidden – according to the jāhilī (ignorant) social norms – to marry her. In some instances, this ‘adopted’ son would also become an heir to the inheritance of that ‘adoptive’ father, thus robbing the man’s biological sons of his inheritance in the process.

This false notion was eradicated when the Prophet ﷺ married Zaynub bint Jahash رضي الله عنها , who was formerly married to his ‘adoptive son’, Zayd bin Hārithah رضي الله عنه . In this manner, the ignorant practice was abolished by the Prophet ﷺ .

General Wisdom 2 – To Restore Prominence to the Divorcee and Widow

Arab history is littered with a revolting behaviour towards women in general, and another revolting practice was with regards to their treatment of divorcees and widows. A widow was cast aside and downtrodden to the point of never having any chance of remarriage. This denied her the basic right to enjoy her life in the comfort of another and she was marked to remain in mourning until her death. During the course of his life, 9 of his wives were previously married being either divorcees or widows. For this reason, his marriages to these specific women became the catalyst in the process of abolishing those ignorant practices, and in the process, granted other divorcees and widows a glimmer of hope that they too could have a chance at moving on to settle down with another. Thus many of the companions of the Prophet ﷺ would seek out the widows and divorcees in order to fulfil his blessed practice and in doing so; ensured that the former ignorant practice came to be abolished by a simple, yet brilliant decision of his polygamous marriages.

General Wisdom 3 – Spreading Islām through Diplomatic Ties

His marriage to Sayyidah Juwayriyyah bint Al-Hārith رضي الله عنها stands to exhibit a true account of the innate wisdom behind his decision towards polygamy. The Banū Mustaliq tribe were preparing an attack against the Muslims and one of their spies were captured and killed, thus confirming the rumours of their intentions. After a short-fought battle, the Muslims were victorious and the chieftain's daughter, Juwayriyyah رضي الله عنها was captured. After making her plea with the Prophet ﷺ, he agreed to free her and marry her if she so desired. Her acceptance of his proposal led to their marriage and as a corollary, with time, her father and all the men from the Banū Mustaliq who were freed, accepted Islām.

General Wisdom 4 – To Strengthen his Bond with his Closest Companions

The Prophet Muhammad ﷺ married Lady Ā'ishah رضي الله عنها , who was the daughter of the eventual first Caliph and his closest companion, Sayyidunā Abū Bakr رضي الله عنه . He also married Sayyidah Hafsah رضي الله عنها , the daughter of the eventual second Caliph, Sayyidunā Umar ibn Al-Khattāb رضي الله عنه . Furthermore, he married off two of his daughters to the eventual third Caliph, Sayyidunā Uthmān bin Affān رضي الله عنه , and his beloved daughter Fātimah رضي الله عنها was married to the eventual fourth Caliph Sayyidunā Alī رضي الله عنه .

It is no coincidence that the aforesaid personalities went on to act as his representatives (Khulafā) and rule over the believers after his demise, making the first two, his fathers in-law, and the second two his sons in-law.

Thus it is clear that the Prophet ﷺ was not motivated to marry based on neither lust nor sexual gratification. Rather, the underlying wisdom behind his polygamous marriages ensured the growth of Islām on one hand, and eradicated irreligious practices on the other.

Specific Wisdom Behind his Marriage to Lady Ā’ishah رضي الله عنها

In relation to some of the possible wisdoms behind his marriage to Lady Ā’ishah رضي الله عنها , the following are a few noteworthy mentions,

Specific Wisdom 1 – We have asserted that the Prophet Muhammad ﷺ was sent by God Almighty to a people who were drowning in ignorance. Among the inestimable amount of Jāhilī (ignorant) practices, was the notion that a man could not marry the daughter of his closest friend, who he recognized as a ‘brother’.

Even today, in the 21st century, people refer to their bosom buddies as ‘like family’. However, nobody accepts that allegory as being testimony to a biological link between the two, as that would be considered ridiculous.

Nonetheless, the socio-historic narrations pertaining to this particular marriage suggests that the people were accustomed to that view, to such an extent that even the Great Abū Bakr رضي الله عنه required an explanation from the Prophet ﷺ , -a point which will be discussed in the socio-historic background -God Willing-. By marrying the daughter of his closest friend, the Prophet ﷺ eradicated the false notion that a man cannot marry the daughter of his best friend, and that there is no biological ties between friends. This is also logical.

Specific Wisdom 2 – Her marriage to the Prophet ﷺ at a ‘young age’ benefitted the Muslims immensely as her closeness to him, coupled with her zeal and intellect, brought about answers to questions that most would not have been in a position to ask. Her sound memory allowed her to document the personal details of his life and impart that knowledge and experience to the generations to follow. Thus she is recorded to have narrated approximately 2210 narrations. She served Islām in the capacity as a scholar, exegete of the Qur’ān, and even on jurisprudential matters. The women of Islām in the modern age cannot deny the role she played in asking feminine related questions to the Prophet ﷺ , without which, there would be much confusion today, and definitely insufficient answers.

Specific Wisdom 3 – As mentioned under the general wisdoms of the Prophet’s ﷺ marriages, many a time, the marriages were carried out to make a clear distinction between certain irreligious notions from the period of ignorance, and that of the Islāmic tradition. One such notion was in reference to the bad omen of marriage in the month of Shawwāl. A cursory study of the biography of the Prophet ﷺ shows that his marriage to Lady Ā'ishah رضي الله عنها took place in the month of Shawwāl. In this manner, another pagan superstition was abolished by this marriage.

Specific Wisdom 4 – Since Muslims across every era and every place strive to emulate the prophetic model, the fear may have been that since all of his other wives were not virgins at the time of his marriage to them, that the subsequent generations may regard marriage to virgin women as a bad omen. Lady Ā'ishah رضي الله عنها was his **only virgin wife** and his marriage to her stood to extinguish all possible false notions in this matter for the future generations. Thus quelling any possible ideas which may have suggested that he considered marriage to a virgin as an ill-omen.

Socio-Historic Background pertaining to the Prophet's ﷺ Marriage with Lady Ā'ishah رضي الله عنها

The basis for the marriage can be sourced from the books of Sīrah (prophetic biography) as well as numerous narrations located in the books of hadīth which corroborate that the Messenger ﷺ was guided by God to wed Lady Ā'ishah رضي الله عنها, as the tradition in Al-Bukhārī states,

> حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ،
> حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
> هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ،
> قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله
> عليه وسلم " أُرِيتُكِ فِي الْمَنَامِ
> مَرَّتَيْنِ، إِذَا رَجُلٌ يَحْمِلُكِ
> فِي سَرَقَةِ حَرِيرٍ فَيَقُولُ هَذِهِ
> امْرَأَتُكَ، فَأَكْشِفُهَا فَإِذَا
> هِيَ أَنْتِ، فَأَقُولُ إِنْ يَكُنْ هَذَا
> مِنْ عِنْدِ اللَّهِ يُمْضِهِ "

Narrated by Sayyidah Ā'ishah رضي الله عنها, "Allāh's ﷻ Messenger ﷺ said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, "This is your wife." I uncovered it, and behold, it was you. I said to myself, "If this dream is from Allāh ﷻ, He will cause it to come true."[98]

The above narration has appeared several times in Al-Bukhārī, the Sahīh of Imām Muslim and Ibn Mājah as well. The narration clarifies that the Prophet ﷺ related to Lady Ā'ishah رضي الله عنها that she was shown to him in a dream. The Blessed Prophet ﷺ also stated that if the dream was indeed from God, that it would inevitably come to pass.

The fact that the Prophet ﷺ did indeed marry her 'after' seeing this dream further substantiates that the marriage was ordained in the heavens. If it was not from God Almighty, then surely there would have been objections from her parents or his followers etc. to bring to light the trickery of the devil.

Since no such response is recorded, it follows that God's plan for Lady Ā'ishah رضي الله عنها

culminated in that marriage ‘without any protest’ whatsoever!

A point of strategic significance here, is that one may be duped into the assumption that if the narration regarding this marriage is recorded in so many books of hadīth, why then did we mention the narration in Al-Bukhārī as a point of possible review only? This is a common fallacy which the Christian apologists and Orientalists fell into. There are several narrations regarding this marriage spread across numerous books of hadīth, however, the above narration makes no mention of her age at all. So too is the case with majority of those traditions.

Hence regardless of however many narrations are located in whichever books of hadīth, our focus is the one in which the apologists have taken as ‘gospel’ in their vilification and demonization of the Prophet ﷺ .

Resuming the discussion on the socio-historic background of the marriage, after seeing this dream several times, the Prophet ﷺ then approached his closest companion, Sayyidunā Abū Bakr As-Siddīq ؓ for his daughter’s hand, as another narration in Al-Bukhārī clarifies,

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ،
حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ،
عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، أَنَّ
النَّبِيَّ صلى الله عليه وسلم خَطَبَ
عَائِشَةَ إِلَى أَبِي بَكْرٍ فَقَالَ
لَهُ أَبُو بَكْرٍ إِنَّمَا أَنَا
أَخُوكَ، فَقَالَ" أَنْتَ أَخِي فِي دِينِ
اللَّهِ وَكِتَابِهِ وَهْىَ لِي حَلاَلٌ

”

Narrated by Urwah that the Prophet ﷺ asked Abū Bakr for Ā’ishah’s hand in marriage. Abū Bakr said, “But I am your brother?” The Prophet ﷺ said, “You are my brother in Allāh’s religion and His Book, but she (Ā’ishah) is lawful for me to marry.”[99]

The atheists, orientalists and Christian apologists utilize the above narration to prove that even the Prophet’s ﷺ closest companion tried to ‘wiggle’ his way out of the situation by stating,

"But I am your brother?"

Hence the already-biased mind is fed with information supporting the theory that by Sayyidunā Abū Bakr's ؓ saying 'but', was in disapproval to the proposal. That objection is easily refuted by the very statement in question. We have asserted that the Arab custom to call upon someone as a brother was taken into account religiously. This is proven from Sayyidunā Abū Bakr's ؓ reaction to the Prophet's ﷺ proposal when he said, *"But I am your brother."*

In other words, according to Sayyidunā Abū Bakr ؓ , his primary concern was *'not his daughter's age'*, but to place on record his concern over the accustomed view of the fact that he and the Prophet ﷺ were 'like' brothers, and based on his understanding of that pagan social custom, he thought it as being viewed incorrect (according to the socio-norms of tribal laws) and therefore required some insight from the Prophet ﷺ .

If the objection that the Prophet ﷺ married a child bride (who of course was forced because she was a child) is to have even a modicum of clout as an argument, shouldn't Sayyidunā Abū Bakr ؓ have been more concerned about his own daughter, rather than this massive breach in the social norms by the Prophet's ﷺ suggestion to marry a child? Shouldn't that have been the cause of his objection? If that was the case, then his question – as a concerned father – should have been,

"But isn't she too young to marry?"
"To a man older than her own father?"

These should have been the objections raised by any father – if indeed the age gap was a problem –, and since there is no such record of his dismay to the proposal from the perspective of the age factor, the above narration cannot be presented as a means to prove that the Prophet's ﷺ closest companion was against this particular union.

Since was not the case, and no such data has been presented to date, hence from a contextual stance, we can safely deduce the objection reeks with bias from the onset and is therefore inaccurate in proving Sayyidunā Abū Bakr’s رضي الله عنه displeasure at this union.

Preamble to Critique of the Narration stating that Lady Ā'ishah رضي الله عنها was 6 years old?

As we have affirmed explicitly in the build up to this section, that our view is not to take Al-Bukhārī's collection to task! We are nothing in the presence of such giants in the field of hadīth. Rather, we reiterate that the allegation of the Prophet ﷺ marrying a 'child bride', leading to the subsequent remarks that he was a paedophile, is sourced from the narration in Al-Bukhārī (by the apologists) because they are well aware of the stature of Al-Bukhārī's collection in the eyes of the Muslim world.

These are the hard facts which have led us down this quest to defend the honour of the Prophet ﷺ on one hand, whilst exposing the systematic vilification on the other hand.

The subject henceforth will focus on a critique of the narration and if there are any aspects worthy of review based on the findings, then we will progress to search for possible alternate views. The subject will be concluded with a summary of our findings and a guideline for the reader in the modern age regarding matters of this nature. May Allāh All-Wise guide us on this quest!

Critique of Hadīth in Al-Bukhārī stating that Lady Ā’ishah رضي الله عنها was 6 years old at Betrothal

The foremost information which the reader must be weary of is that the word ‘hadīth’ refers to the sayings, actions, silent approvals and disapprovals of the Prophet ﷺ which were recorded and transmitted via the generations. A hadīth is broken up into two inseparable sections,

a) Sanad (Chain of transmission) – This was to ensure that the information being received could be validated by assessing the chain and the people located therein in order to ascertain the strength of the narration and to identify the category it was then classed into.

b) Matn (Text) – the text refers to the actual report being transmitted via the chain of transmission.

This is the most basic of information that one needs to know regarding a hadīth. The narration from Al-Bukhārī which stated that Lady Ā’ishah رضي الله عنها was 6 years old at betrothal and 9 years of age when she went to live with the Prophet ﷺ is cited once more,

حَدَّثَنِي فَرْوَةُ بْنُ أَبِي
الْمَغْرَاءِ، حَدَّثَنَا عَلِيُّ بْنُ
مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ
تَزَوَّجَنِي النَّبِيُّ صلى الله عليه
وسلم وَأَنَا بِنْتُ سِتِّ سِنِينَ،
فَقَدِمْنَا الْمَدِينَةَ فَنَزَلْنَا
فِي بَنِي الْحَارِثِ بْنِ خَزْرَجٍ،
فَوُعِكْتُ فَتَمَرَّقَ شَعَرِي فَوَفَى
جُمَيْمَةً، فَأَتَتْنِي أُمِّي أُمُّ
رُومَانَ وَإِنِّي لَفِي أُرْجُوحَةٍ
وَمَعِي صَوَاحِبُ لِي، فَصَرَخَتْ بِي

فَأَتَيْتُهَا لاَ أَدْرِي مَا تُرِيدُ
بِي فَأَخَذَتْ بِيَدِي حَتَّى
،أَوْقَفَتْنِي عَلَى باب الدَّارِ
وَإِنِّي لأَنْهَجُ، حَتَّى سَكَنَ
بَعْضُ نَفَسِي، ثُمَّ أَخَذَتْ شَيْئًا
مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي
وَرَأْسِي ثُمَّ أَدْخَلَتْنِي الدَّارَ
فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فِي
الْبَيْتِ فَقُلْنَ عَلَى الْخَيْرِ
وَالْبَرَكَةِ، وَعَلَى خَيْرِ
طَائِرٍ. فَأَسْلَمَتْنِي إِلَيْهِنَّ
فَأَصْلَحْنَ مِنْ شَأْنِي، فَلَمْ
يَرُعْنِي إِلاَّ رَسُولُ اللَّهِ صلى
الله عليه وسلم ضُحًى، فَأَسْلَمَتْنِي
إِلَيْهِ، وَأَنَا يَوْمَئِذٍ بِنْتُ
تِسْعِ سِنِينَ

*"The Prophet ﷺ engaged me when I was a girl of **six** (years). We went to Madīnah and stayed at the home of Banī Al-Hārith bin Al-Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Ummi Rumān, came to me while I was playing in a swing with some of my female friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansārī women who said, "Best wishes and Allāh's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allāh's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of **nine years of age**."*[100]

Another narration in Al-Bukhārī cited frequently by many apologists to corroborate their stance is as follows,

حَدَّثَنِي عُبَيْدُ بْنُ
إِسْمَاعِيلَ، حَدَّثَنَا أَبُو
أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ،
قَالَ تُوُفِّيَتْ خَدِيجَةُ قَبْلَ
مَخْرَجِ النَّبِيِّ صلى الله عليه وسلم
إِلَى الْمَدِينَةِ بِثَلاَثِ سِنِينَ،
فَلَبِثَ سَنَتَيْنِ أَوْ قَرِيبًا مِنْ
ذَلِكَ، وَنَكَحَ عَائِشَةَ وَهْىَ
بِنْتُ سِتِّ سِنِينَ، ثُمَّ بَنَى بِهَا
وَهْىَ بِنْتُ تِسْعِ سِنِينَ

Narrated by Hishām's father, "Khadījah died three years before the Prophet ﷺ departed to Medina. He stayed there for two years or so and then he married Ā'ishah when she was a girl of six years of age, and he consumed that marriage when she was nine years old."[101]

Both of the narrations in Al-Bukhārī seem to clarify the age of Lady Ā'ishah رضي الله عنها at the time of the marriage contract as well as the consummation of that union. Hence apologists quote the information from Al-Bukhārī because of its high standing amongst Muslims, and also because the mention of Lady Ā'ishah's رضي الله عنها age grants them the necessary leverage they were in search of in order to 'attack' the prophet of Islām.

Analysis of the Sanad (Chain of Transmission)

The chain in the first narration is as follows,

حَدَّثَنِي فَرْوَةُ بْنُ أَبِي
الْمَغْرَاءِ، حَدَّثَنَا عَلِيُّ بْنُ
مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ

1. Farwah bin Abil-Maghrā
2. Alī ibn Mus’har
3. Hishām bin Urwah
4. Hishām’s father
5. Lady Ā’ishah رضي الله عنها

The chain in the second narration is as follows,

حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ،
حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
هِشَامٍ، عَنْ أَبِيهِ

1. Ubayd bin Ismāīl
2. Abū Usāmah
3. Hishām bin Urwah
4. Hishām’s father

A juxtaposing of both chains reveals quite clearly that Hishām bin Urwah (narrating from his father) is the common factor between the two chains of transmission. He has narrated hundreds of traditions located across the books of hadīth and was related to Lady Ā’ishah رضي الله عنها. He is believed to have lived approximately 71 years of his life in Madīnah, and the remainder of his life in Irāq. A noticeable difference between the two reveals that Lady Ā’ishah رضي الله عنها is not mentioned in the chain of the second narration, even though it is in respect of her ‘own’ recollection. This is a vital point which the reader will be reminded of at a later stage of the analysis.

A study of the biography of Hishām bin Urwah reveals the following,

وقال يعقوب بن شيبة : هشام ثبت لم ينكر عليه
إلا بعد مصيره إلى العراق

“Ya’qūb ibn Shaibah said, ‘Narratives reported by Hishām are reliable ***except*** *those that are reported through the people of Iraq’.*[102]

According Imām Zhahabī ﵀ , those reports from Hishām bin Urwah which have been narrated via the people of Irāq are not reliable. A further study of the chain reveals that according to Imām Zhahabī ﵀ (and numerous others), in his voluminous work chronicling the biographies of the narrators “Siyaru A’lāmin Nubalā”, he mentions that ‘Ali bin Mus’har’, was from Kufa (Irāq).

Hence, this information is critical, as the strength of the chain is now questionable from the perspective of ‘reliability’ because the chain is reported from Hishām bin Urwah via a narrator from Irāq.

Furthermore, the above is corroborated by another master in the science of hadīth, Allāmah Ibn Hajr Al-Asqalānī ﵀ , who states that the erudite scholar and Imām,

أن مالكا نقم عليه حديثه لأهل العراق

“Mālik ibn Anas ﵀ ***objected*** *on those narratives of Hishām which were reported through people of Iraq”*[103]

Undoubtedly, Hishām bin Urwah ﵁ was an esteemed narrator, but as is the case with all human beings, he is believed to have suffered some lapses in memory towards his latter days, as Imām Zhahabī ﵀ stated in the opening of his sketch as a narrator,

هشام بن عروة ، أحد الاعلام . حجة إمام ، لكن
في الكبر تناقص حفظه

“Hishām bin Urwah, one of the lampposts, A Clear-cut Leader, ***but his memory suffered at***

old age”[104]

This point has been corroborated by majority of the scholars the likes of Imām Zhahabī رحمه الله, who exhibited his deterioration in his memory over time by stating,

، قول عبدالرحمن بن خراش : كان مالك لا يرضاه
نقم عليه حديثه لاهل العراق ، قدم الكوفة
: ثلاث مرات : قدمة كان يقول حدثنى أبى ، قال
سمعت عائشة . والثانية فكان يقول : أخبرني أبى
عن عائشة . وقدم الثالثة فكان يقول : أبى ، عن
عائشة – يعنى يرسل عن أبيه

“Abdur Rahmān bin Kharrāsh said, ‘(Imām) Mālik was displeased with, and would object on the narrations (of Hishām) through the people of Irāq. He (Hishām) came to Kūfa three times.;
(At the first time) He would say, ‘Hadīth has reached me through my father who said, ‘I (Urwah) heard Ā’ishah...’
At the second (visit) he would say, ‘My father informed me from Ā’ishah’.
At the third (visit) he would say, “My father, from Ā’ishah’, -in other words, he turned the tradition into a mursal report”[105]

This is clear from the two chains as chain 1 has 5 narrators whilst chain 2 has only 4 as Lady Ā’ishah رضي الله عنها was not mentioned in this chain.

Thus, in light of the arguments raised, admittedly there exists some discrepancy on the matter from the perspective of the chain of transmission. The question which begs to be asked is,

“Why is it that the majority of the narrations detailing the age of Lady Ā’ishah رضي الله عنها are narrated from Hishām bin Urwah?”

Furthermore, it is mystifying when we consider that Hishām bin Urwah رضي الله عنه lived his early life in the city of Madīnah, and it was during this time that his memory was very reliable, yet, students of the calibre of Imām Mālik رضي الله عنه never narrated this tradition (regarding her age) through him? How is it that a matter of this magnitude was never narrated via him by any of those other students from his ‘prime’ days in Madīnah?

The matters of contention raised from the analysis cannot be ignored, especially when the implications hold such consequences of demonization to the Prophet ﷺ and his followers for many centuries to follow. To overlook these vital pieces of information in pursuit of vilifying the Prophet ﷺ is indicative of an underlying ‘motive’, and it is a motive which we have consistently proven throughout this work.

The Age of Lady Ā'ishah رضي الله عنها in Review of History

The majority of those people who have concluded that Lady Ā'ishah رضي الله عنها was 6 years old at the time of her betrothal and 9 years old at the time of consummation, have done so primarily due to the universality of the Hadīth located in Al-Bukhārī.

Historically speaking, can a narration, or even a series of narrations which relate the same incident, albeit with the exception of a few interchangeable words, be regarded as the 'ultimate criteria' for assessing the age of a Noblewoman who lived over 1400 years ago? What about all the other factors which must be taken into cognisance? It seems as though, in pursuit of their vilification against the Prophet ﷺ , they have become blinded to basic intellectual reasoning and have utterly ignored the methodological approach as a means of analyzing the historical record.

Therefore, we shall endeavour to take into cognisance the timeline concerning her birth, the age gap between her sister and her comments in the Al-Bukhārī relating to other events and how they tie in with the timeline. Additionally, her date of demise and views from others scholars will be considered as well. In the process, the lack of scholarship and prejudiced views of the apologists will be exposed in light of history.

Point of Interest

Historians in general tend to differ on matters of the past in relation to dates as this forms the very basis of the problem in resolving historical discrepancies. The reasons for these differing views are not to be considered as matters of authentic vs. fabrication. Rather it is due to the historical fact that during the Makkan timeline of the Prophet's ﷺ biography, the Islāmic calendar system had not been developed in the way we have it today. It was initiated in the Madīnan era during the Caliphate of Sayyidunā Umar bin Al-Khattāb with advice from his ministers رضي الله عنهم . Thus, the events prior to the establishment of the Islāmic calendar were recollected by the companions from memory.

Establishing a Timeline for the Age of Lady Ā'ishah رضي الله عنها

If the generally held view is that Lady Ā'ishah رضي الله عنها was 6 years at the time of her betrothal, then this ought to have taken place approximately 1-2 years after the demise of the Prophet's ﷺ first wife (and only monogamous marriage to) Sayyidah Khadījah رضي الله عنها . According to the narrations, the marriage contract was agreed when Lady Ā'ishah رضي الله عنها was 6 years old, and he wed her when she was 9 years old. This generally held view is calculated upon the reliance of what is mentioned in Sahīh Al-Bukhārī and other collections of Hadīth.

- This implies that she was born 6 years after the commencement of the first revelation, which took place 610 CE.
- If she was born 6 years after the first revelation, then her year of birth would have been around 616 CE
- Her betrothal to the Prophet ﷺ is believed to have taken place some 6 years later (in accordance to the narration), then it would place that marriage approximately between 621-622 CE.

Applying these numbers based on the famous view of her marriage at the age of 6 years, the timeline should be clear now in order to search for any alternate viewpoint on the matter.

The renowned scholar, Ibn Abdul Birr رحمه الله corroborated this when he stated,

> *The Prophet ﷺ married her (concluded the marriage contract) in Makkah before the Hijrah when she was six years old, and some say seven, and consummated the marriage with her in Madīnah when she was nine. I do not know of any disagreement on this matter. The Prophet ﷺ passed away when she was eighteen years old.*[106]

Hence the timeline should be understood as below;

610 CE – First revelation

616 CE – Lady Ā'ishah رضي الله عنها is born[107]

616 CE – Boycott of Muslims lasting 3 years

620 CE – Khadījah رضي الله عنها passes away

621/622 CE – Betrothal to Lady Ā’ishah رضي الله عنها

622 CE – Hijrah (Migration to Madīnah)

2 AH – Marriage with Lady Ā’ishah رضي الله عنها is consummated.

Lady Ā'ishah رضي الله عنها was Older than we May have Thought at Marriage

Whilst the generally held view has been elucidated for the benefit of the reader -by exhibiting how the scholars calculated her age-, there are several other factors which, if contemplated, reveal some contradictory, yet intriguing perspectives on the matter.

Sometimes, a report in the Hadīth literature may be relevant to one particular topic matter, yet it may be seemingly irrelevant to the subject of the age of Lady Ā'ishah رضي الله عنها , but upon reflection reveals vital information.

In this section, we shall endeavour to discuss some of those factors which have been historically overlooked, and as a corollary of that evasion of such vital information, gives rise to the apologist's claim that the Prophet ﷺ 'forced' himself upon a child, thus blemishing his pristine character with the stain of 'paedophilia'.

Evidence 1 – She was at least 14 years old at consummation

A search of the corpus of Al-Bukhārī's text reveals a somewhat contradictory report and therefore incongruous with the generally held timeline. The report, albeit free from mentioning any matter regarding her age, reveals a timeline for the contemplative analyst.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى،
حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، أَنَّ
ابْنَ جُرَيْجٍ، أَخْبَرَهُمْ قَالَ
أَخْبَرَنِي يُوسُفُ بْنُ مَاهَكَ، قَالَ
إِنِّي عِنْدَ عَائِشَةَ أُمِّ
الْمُؤْمِنِينَ قَالَتْ لَقَدْ أُنْزِلَ
عَلَى مُحَمَّدٍ صلى الله عليه وسلم
بِمَكَّةَ، وَإِنِّي لَجَارِيَةٌ
أَلْعَبُ {بَلِ السَّاعَةُ
مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى

وَأَمَرُّ}

"Narrated by Yusuf bin Māhik, I was in the house of Ā'ishah, the mother of the Believers. She said, (regarding this revelation) "Nay, but the Hour is their appointed time (for their full recompense); and the Hour will be more previous and most bitter." (54.46) was revealed to Muhammad ﷺ at Makkah while I was a playful little girl."[108]

At face value, the narration basically states her view pertaining to the socio-historic background regarding the chapter, which conclusively records it as a 'Makkan' chapter revealed to the Prophet ﷺ. Two points of discussion emerge from this narration, which allude to Lady Ā'ishah رضي الله عنها being older than the generally held view.

Firstly, Lady Ā'ishah رضي الله عنها was recollecting an event from her 'childhood' regarding chapter 54 of the Qur'ān, thus drawing attention to a 'timeline'. This is clear from her statement,

وَإِنِّي لَجَارِيَةٌ أَلْعَبُ

The word 'Jāriyah' here has been referenced to mean 'a young girl', and not an infant. This is clear from her recollection of the event. Infants cannot recall events of this nature with such accuracy. Thus she was *already a young girl* when Sūrah Al-Qamar was revealed as this much is clear.

At this point, the information does not seem revelatory to the topic of discussion at all. Seemingly, it stands to explain her wonderful memory to recollect an event of the distant past pertaining to a chapter of the Qur'ān and the relevant detail to identify the context for the chapter's point of revelation.

However, upon investigation of the second point of discussion, i.e. the historical 'timeline' for the chapter itself, the information brings about an entirely different perspective regarding her age, that too, from another narration located in Al-Bukhārī.

Commentating on 54.46 of the Qur'ān, Imām Al-Qurtubī رحمه الله cites the following,

قال ابن عباس : كان بين نزول هذه الآية وبين
بدر سبع سنين

"Ibn Abbas said: "Between the revelation of this verse and the Battle of Badr was (the passing of) seven years."[109]

The Battle of Badr famously took place towards the latter part of the second year after the Hijrah (2.A.H.) to Madīnah. If this is the case, then it would imply that the chapter was revealed 5 years before the Hijrah, which took place in 622 CE. If the generally held view is taken here, that Lady Ā'ishah رضي الله عنها was born in 616 CE, then the narration from the apologists itself is baseless and rejected on the basis that she would have only been 1 year of age at the time. A one year old child could not have evoked such a meticulously detailed memory regarding something as complex as revelation coupled with the memory of her own state at the time.

Thus if we subtract those 5 years from the year of the Hijrah (622CE – 5 years), it brings us to the year 617 CE. The original timeline which we have exhibited to the reader based on the calculation from the hadīth in Al-Bukhārī concluded that Lady Ā'ishah رضي الله عنها was born in 616 CE.

However, taking into cognisance her view pertaining to the 54th chapter of the Qur'ān, and her 'already' being a young girl at the time in 617 CE, tells us that she was probably around 12 years of age at the time of the Nikāh (marriage contract) to the Prophet صلى الله عليه وسلم and not 6 years. This would further imply that by the time she moved in with the Prophet صلى الله عليه وسلم (some 2-3 years later) she would have been between 14-15 years of age.

Based on this finding, the timeline would read,

610 CE – First revelation
611 CE – Lady Ā'ishah رضي الله عنها is born[110]
617 CE – *Lady Āishah* رضي الله عنها *was already a young girl.*
620 CE – Khadījah رضي الله عنها passes away
621 CE – Betrothal to Lady Ā'ishah رضي الله عنها
622 CE – Hijrah (Migration to Madīnah)
2AH – Consummation of marriage aged 14-15 (not 9)

Based on evidence 1, Lady Ā'ishah رضي الله عنها could not have been 6 years old at the time of betrothal and 9 years old at consummation. Rather, she was probably 12 years old at the time of betrothal and between 14-15 years at the time of consummation.

Evidence 2 – She was at least 18-19 years old at Consummation

A thorough survey of Al-Bukhārī reveals another vital piece of information which is diametrically opposed to the generally relied upon view promoting that Lady Ā’ishah رضي الله عنها was 6 years old at betrothal. The narration is quite extensive but we will focus on the commencement of the narration as it is related directly to our subject matter. For those who wish to read the entire narration, the reference will be sufficient to assist in locating it.

أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ
لَمْ أَعْقِلْ أَبَوَىَّ قَطُّ، إِلاَّ
وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ
يَمُرَّ عَلَيْنَا يَوْمٌ إِلاَّ
يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صلى
الله عليه وسلم طَرَفَىِ النَّهَارِ
بُكْرَةً وَعَشِيَّةً، فَلَمَّا
ابْتُلِيَ الْمُسْلِمُونَ خَرَجَ أَبُو
بَكْرٍ مُهَاجِرًا قِبَلَ الْحَبَشَةِ،
حَتَّى إِذَا بَلَغَ بَرْكَ الْغِمَادِ
لَقِيَهُ ابْنُ الدَّغِنَةِ

> *“I never knew my parents except as Muslims (i.e. she had no memory of their being pagans due to being born so close to their conversion to Islam). Not a day would pass except that the Messenger ﷺ of God would come to us at the two extremities of the day, early and late. Once the Muslims started to face trials, Abū Bakr (her father) left toward Abyssinia, until he reached Barak Al-Ghimād and met Ibn al-Dughna…”*[111]

Two pivotal points arise from this narration which the contemplative reader would already have recognized by now i.e. the timeline of the migration to Abyssinia in relation to her statement regarding the memory of her parents viz. Sayyidunā Abū Bakr and Umme Rūmān رضي الله عنهما .

Firstly, Lady Ā’ishah رضي الله عنها was recounting a time from her childhood when she was able to ‘discern’ matters as complex as religion and the differences in religiosity of her ‘parents’.

Therefore, by the application of bare minimums, we can safely deduce that she was at least four years of age when the aforesaid incident took place. Even 4 years of age seems charitable and highly improbable when we consider the depth of detail located in the narration itself. Meaning that she could have been older, but we will apply the bare minimum so as to avoid exaggeration.

Nonetheless, to ensure that we are not bias in this regard, if we are to give her the benefit of the doubt (considering that she did possess a strong memory), then there still remains a contradiction between this narration and the reports suggesting that she was 6 years old at the time of betrothal. By her statement, “*I never knew my parents except as Muslims,* “shows that she was, by that time, already at an age to discern the subtleties of changes in relation to religious practice, and that as far back as her memory could traverse in time, she did not recognize them to be amongst the Pagans.

If we are to accept the generally held view that she was born in the region of 616 CE, then her statement is somewhat confusing because if she was born some 6 years after the message of Islām, what would be the need to clarify ‘her’ memory of her parents having always been in accordance to the practice of Islām? This is because the historians are in agreement that Sayyidunā Abū Bakr رضي الله عنه was amongst the first group to accept the message of Islām. His wife, Umme Rūmān رضي الله عنها has also been accepted amongst the early reverts to Islām.

Thus, by her statement, it seems as though she was alluding to the point that *even though she was born before the call to Islām, that her parents accepted quite early, and as a result, her earliest memories of them are that of their Islām*. Otherwise her statement is confusing.

Once again, by the application of that bare minimum number, had she been born 4 years before the call, then she would have been at an age of discernment by the actual proclamation of prophethood, and would be in a possible position to identify that ‘both’ her parents were Muslims from as far back as her age of discernment.

The second vital point is the event mentioned in the narration. Lady Ā’ishah رضي الله عنها stated,

> *“...Once the Muslims started to face trials, Abū Bakr (her father) left toward Abyssinia...”*

This statement is with regards to the intensifying of the oppression upon the Muslims after which they were advised to immigrate to Abyssinia. The migration of the Muslims from Makkah to Abyssinia is believed to have occurred during the 5th year of the call (615 CE).

If the generally held view is taken, which alludes to her birth at 616 CE, how then do we explain her recollection of an event from her ‘memory’ if she was not even born at the time? Even if we are to adopt the view that she was born on the year of the call (610 CE), this would imply that she was 5 years old at the time (she was recalling from memory). This type of memory recollection would be astonishing to say the least, but not impossible, though the idea of her being 6 years old at the time of her betrothal places a mystifyingly dark cloud over this narration as it would not make any sense whatsoever.

If we are to postulate that she was indeed gifted by God Almighty with a superb memory[112] and that she was at least 4 years old at the time of the aforesaid event, then it would result in our admission that she was born in 611 CE. This would then imply that she was between 9-10 years old at betrothal and 12-13 years old at consummation.

However, this is only if we working on bare minimums. There is no parent today, who after reading that comprehensive narration in Al-Bukhārī, who would agree that a four year old child could remember such acute detail pertaining to matters of great complexity. In reality, to recall, and therefore progress to narrate an intricate matter of this nature, she must have been around 8 years of age, i.e. that she would have been born 4 years before the call.

This actually is more sensible as it ties in with the possible reason or her other statement regarding her initial memories of her parent’s faith. Hence we could say, – and Allāh ﷻ knows best – that if she was born 4 years before the call, then she would be at least 4 years of age when the call was made, and with her parents being amongst the first to accept the religion, she recalled that whilst others were still following the Pagan Arab traditions, that ‘both’ her parents were adherents to the religion of Islām.

Furthermore, it stands to corroborate her ability to have discerned the persecution and the timeline for the migration to Abyssinia.

Thus, if we postulate based on this critical piece of somewhat disregarded information under the subject and inquisition of her correct age, then we can deduce that she was between 15-16 yrs old at betrothal and 18-19 years old at the time of consummation.

The numbers now are seemingly edging towards a more ‘legal’ marriageable age according to the 21st century standards, and even though history cannot be judged by the standards of the present, the apologists incessantly bypass information of this sort as it would have restricted their entire objection against the Prophet ﷺ , or possibly due to the face that they lack the necessary Islāmic scholarship and acumen to deduce such things.

In light of this piece of evidence, coupled with a review of a seemingly unrelated text from Al-Bukhārī, further substantiated by the deep contemplation, the timeline should be altered once more to indicate as follows,

606 CE – Lady Ā’ishah رضي الله عنها is born
610 CE – First revelation
616 CE – Boycott of Muslims lasting 3 years
620 CE – Khadījah رضي الله عنها passes away
621/622 CE – Betrothal to Lady Ā’ishah رضي الله عنها
622 CE – Hijrah (Migration to Madīnah)
2 AH – Marriage to Lady Ā’ishah رضي الله عنها consummated

Evidence 3 – Lady Ā'ishah رضي الله عنها may have been 15 years

It is well known that the beloved daughter of the Prophet ﷺ , Sayyidah Fātimah رضي الله عنها was a few years senior to Lady Ā'ishah رضي الله عنها . The erudite scholar, Al-Hāfizh Ibn Hajr Al-Asqalānī رحمه الله has recorded that she was born when the Prophet ﷺ was 35 years old (605 CE). He further states that *she (Fātimah) was 5 years older than Lady Ā'ishah*[113] رضي الله عنها .

If this is true, then it means that Lady Ā'ishah رضي الله عنها was born on the year of the call in 610 CE. This would make her around 12-13 years at the time of betrothal and 14-15 years at the time of consummation.

610 CE – Lady Ā'ishah رضي الله عنها is born
610 CE – First revelation
616 CE – Boycott of Muslims lasting 3 years
620 CE – Khadījah رضي الله عنها passes away
621/622 CE – Betrothal to Lady Ā'ishah رضي الله عنها
622 CE – Hijrah (Migration to Madīnah)
2 AH – Marriage to Lady Ā'ishah رضي الله عنها consummated

Thus proving, that contrary to the generally held view, Lady Ā'ishah رضي الله عنها may have been approximately 15 years old when she began to cohabit with the Messengers ﷺ and not 9 years old as the apologists seem to constantly view as the narration of her being 9 years as only stance on the matter!

Evidence 4 – Lady Ā'ishah رضي الله عنها may have been 19-21 years old at consummation

Lady Ā'ishah رضي الله عنها was the younger of two daughters from Umme-Rūmān. Her elder sister was Asmā bint Abī Bakr رضي الله عنها . An inquisition into the year of birth and demise of Asmā رضي الله عنها reveals that Lady Ā'ishah رضي الله عنها was older than what has become universally accepted via the narration which stipulated her age as being 6 years at betrothal and 9 years at religious sanctioned cohabitation.

Historians and Hadīth scholars have stated that Asmā رضي الله عنها was 10 years senior to Lady Ā'ishah رضي الله عنها .[114]

قال ابن أبي الزناد: وكانت أكبر من عائشة
بعشر سنين

"Ibn Abī Zanād stated, "Asmā daughter of Abu Bakr is about ten years older than Ā'ishah."[115]

In fact, Imām Zhahabī corroborated this as well,

وكانت أسن من عائشة ببضع عشرة سنة

"(Asmā) was older than Ā'ishah by some 10 years"[116]

Once again, there is sufficient information regarding the age of Lady Ā'ishah رضي الله عنها located in the historical record. Whilst the above citation does not indicate any date relative to her birth, it is indicative of a specific amount of years which set the two sisters apart in age, which in this case is a difference of 10 years.

The erudite Ibn Al-Athīr رحمه الله mentions another factor which cannot be ignored in the analysis,

قال أبو نعيم : ولدت قبل التاريخ بسبع وعشرين
سنة

"Abu Nuaym stated, "She (Asmā) was born 27 years before the calendar."[117]

This information is vital as it now elucidates that Asmā رضي الله عنها was born approximately 27 years before the Hijrah (Migration), which took place in 622 CEE. By this information we can safely deduce that Asmā رضي الله عنها was born in 595 CE. If Asmā's sister was 10 years younger than her, then it is indicative of the possibility that Lady Ā'ishah رضي الله عنها was born in 605 CE. This would substantiate our previous data which alluded to the possibility of Lady Ā'ishah رضي الله عنها being born approximately four years before the call. Here, it proves that she may have been at least 5 years old when the Prophet ﷺ was granted revelation. If that is the case, then she would have been 16-17 years at the time of betrothal and 19-21 years at the time of consummation.

Since there is a lot of confusion pertaining to the birth of Lady Ā'ishah رضي الله عنها , another factor which may be vital in substantiating the details of her year of birth, may lie in an inquisition of the date of demise for Asmā رضي الله عنها . If there is any *other reference* which can tie down the age of Asmā's رضي الله عنها demise, and if that finding exhibits a 10 year gap between the sisters, then it further cements the view that she was of 'legal' age by 21st century standards – though it is not a requisite for us in any way to prove those standards. –

Lo and Behold! According to Al-Hāfizh Ibn Kathīr, he mentioned that,

Asmā رضي الله عنها passed away at the age of 100 years by 73 AH.[118]

Thus, by computing the same calculative measures from the previous example, we may conclude the approximate age of Lady Ā'ishah رضي الله عنها at the time of betrothal and consummation.

If Asmā رضي الله عنها was 100 years old in 73 AH, and was born 27 years before the calendar, the equation is thus as follows,

100 years – 73 A.H. = 27 Years

27 years before the Hijrah takes us to 595 CE. Since Lady Ā'ishah رضي الله عنها is believed to have been 10 years younger than Asmā رضي الله عنها , then her year of birth would have been 605 CE, which is 5 years before the call. As a result, she would have been 16-17 years at the time of betrothal and 19-21 years at the time of consummation. In my opinion, this corroborates the view of Dr. Fazlur-Rahmān Ansārī رحمه الله .

The timeline would then reflect as follows, 595 CE – Asmā (sister of) Lady Ā’ishah رضي الله عنها is born

605 CE – Lady Ā’ishah رضي الله عنها is born.

610 CE – First revelation

620 CE – Khadījah رضي الله عنها passes away

621/622 CE – Betrothal to Lady Ā’ishah رضي الله عنها

622 CE – Hijrah (Migration to Madīnah)

Evidence 5 – Lady Ā'ishah رضي الله عنها was amongst the Early Reverts to Islām

If Lady Ā'ishah رضي الله عنها was indeed born prior to the proclamation in 610 CE, then surely there must exist some documentation of her name amongst the early reverts to Islām? If any such information exists, then it stands to strengthen the view that she was older than what has been perceived throughout the years. The famous book of Sīrah (prophetic biography) of Ibn Is'hāq reveals the following,

> ثم أسلم ناس من قبائل العرب، منهم سعيد بن زيد بن عمرو بن نفيل، وامرأته فاطمة بنت الخطاب، وأسماء بنت أبي بكر، وعائشة بنت أبي بكر وهي صغيرة، ... ثم إن الله تعالى أمر رسوله صلى الله عليه وسلم أن يصدع بما جاء به، وأن ينادي الناس بأمره، وأن يدعو إلى لله تعالى، وكان ربما أخفى الشيء واستسر به ،إلى أنِ أمر بإظهاره، فلبث سنين من مبعثه ثم قال الله تعالى {فاصدع بما تؤمر وأعرض عن المشركين

> *"Some people of the Bedouin tribes converted (to Islām), among them Saīd bin Zayd bin Amr bin Nufayl, and his wife Fātimah bint Al-Khattāb, and Asmā bint Abū Bakr, and* ***Ā'ishah bint Abū Bakr*** *while she was a little girl. Then God Almighty ordered His Messenger ﷺ, to proclaim his message publicly and to call people and invite them to God Almighty. Perhaps he had been secretive until he was ordered to make his message public, so that he spent some years after the Revelation until the command came, "Then declare what you are commanded and turn away from the polytheists (15:94)"*[119]

The scholars agree that the message of Islām during the first three years of the call was propagated in secrecy until the command was revealed to publicize his message. Here, Ibn Is'hāq names Lady Ā'ishah رضي الله عنها amongst the early reverts to Islām within the first three years. This means that if she accepted Islām with her family during those early days, she must have already been a young girl. Unsurprisingly enough, the biographer makes a note of that point and emphasizes that she was indeed a young girl at the time.

If that if the case, then she was definitely within a proper marital age (according to the modern understanding) and not a 'minor' at the time.

Evidence 6 – Lady Ā’ishah رضي الله عنها was at least 15 years in 2AH

Yet again, a search of the corpus of Al-Bukhārī’s collection reveals a point of contemplation on the subject. At first glance, there does not seem to be a link to the debate regarding her age, however, upon reflection of the words and the context of the narration itself, the text strongly alludes to her age being over 15 at the time when the generally held view would have took her for an 9 or 10 year old girl.

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا
عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ
الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ
قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ
انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ صلى
الله عليه وسلم قَالَ وَلَقَدْ رَأَيْتُ
عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ
سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ
أَرَى خَدَمَ سُوقِهِمَا، تَنْقُزَانِ
الْقِرَبَ ـ وَقَالَ غَيْرُهُ
تَنْقُلاَنِ الْقِرَبَ ـ عَلَى
مُتُونِهِمَا، ثُمَّ تُفْرِغَانِهِ فِي
أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ
فَتَمْلآنِهَا، ثُمَّ تَجِيئَانِ
فَتُفْرِغَانِهَا فِي أَفْوَاهِ
الْقَوْمِ.

Narrated by Sayyidunā Anas, On the day (of the battle) of Uhud when (some) people retreated and left the Prophet, I saw Ā’ishah bint Abu Bakr and Umme Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, “carrying the water skins on their backs”). Then they would pour the water in the mouths of the people, and return to fill the water skins again and

> *came back again to pour water in the mouths of the people.*[120]

Contextually, the aforesaid narration is with regards to the Battle of Uhud, which took place 3 after the Hijrah (3 AH). The point which Sayyidunā Anas ؓ makes is that Lady Ā'ishah رضي الله عنها was present and tending to the wounded during the battle. This eye witness account of her presence at the battle by the erudite companion stands to further corroborate that she was older than many considered her to be at the time. The significance of this information can only be appreciated after perusing another narration which states,

> حَدَّثَنِي ابْنُ عُمَرَ ـ رضى الله عنهما
> ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه
> وسلمعَرَضَهُ يَوْمَ أُحُدٍ وَهْوَ ابْنُ
> أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ
> يُجِزْنِي، ثُمَّ عَرَضَنِي يَوْمَ
> الْخَنْدَقِوَأَنَا ابْنُ خَمْسَ
> عَشْرَةَ فَأَجَازَنِي
>
> *Narrated by **Ibn Umar** – Allāh's Messenger ﷺ called me to present myself in front of him or the eve of the Battle of Uhud, while I was **fourteen years** of age at that time, and he **did not allow me to take part in that battle**, but he called me in front of him on the eve of the battle of the Trench when **I was fifteen years old, and he allowed me** (to join the battle)." Nafi` said, "I went to `Umar bin `Abdul `Aziz who was Caliph at that time and related the above narration to him, He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.*[121]

Sayyidunā Abdullāh Ibn Umar ؓ explains that during the battle of Uhud, he was not permitted by the Messenger ﷺ to be a combatant and he was 15 years old at the time. The following year, he was permitted to participate because now (one year later) he was 15 years of age.

If we are to maintain the generally held view that Lady Āishah رضي الله عنها began to cohabit with the Prophet ﷺ during the second year after the Hijrah at the age of 9 years, then by the third year after the Hijrah, she would have been a tender age of 10 years.

Retrospectively, if the Prophet ﷺ did not allow a 14 year old male to partake in battle on account of his age, how would he allow his 10 year old wife to be present in the battlefield?

The narration clarifies that she was attending to the soldiers by carrying water skins and pouring water into their mouths to assist in getting their strength back. Not to mention that one would not expect a 10 year old girl to be running amidst the battlefield with a heavy water-skin bottle and then, be given the arduous task of having to run between the soldiers and risk endangering oneself in the process? If 15 years was the bare minimum set by the Messengers ﷺ, and Lady Ā'ishah رضي الله عنها was present whilst a 14 year old Ibn Umar رضي الله عنه was not allowed to partake, affirms that she must have been at minimum, 15 years at the time and not 10 years.

Some apologists have argued that the above data may not hold any weight in the argument as she could have been assigned a distant duty from the battle itself. If that was indeed the case, why then did Imām Al-Bukhārī رحمه الله place this narration under the topic of *"The Jihad of women and their fighting alongside with men"*?

Clearly, even Imām Al-Bukhārī رحمه الله viewed her presence as being qualified as 'participation along with the men' in the battle itself, otherwise what is the logic of citing this particular aspect in this specific section?

Conclusion to False allegation 11

We have maintained, that for a submitting Muslim, the age of the Lady Ā'ishah رضي الله عنها at the time of her marriage is irrelevant as the marriage itself was decreed by God. Whether that narration is recorded in Al-Bukhārī's collection or any other collection for that matter, it does not impact on the command of God.

Be that as it may, we have further asserted that with the unfortunate timing of the prevalence of this global systematic vilification of Islām and its Prophet ﷺ, the rise of the allegations against this marriage which has led to many ignoble circles having accused our Prophet ﷺ of being a 'paedophile' by referencing our own authentic source material, it therefore became incumbent upon us to respond to this accusation by providing alternate viewpoints so as to silence their attack.

Consequently, our view is not an attack on the status of Sahīh Al-Bukhārī, but when faced with the dilemma of protecting the integrity of a narration in Al-Bukhārī against protecting the integrity of the Prophet ﷺ, there can only be one who prevails in that race!

Thus, our efforts were to exhibit to the apologists and accusers alike, that even if they are to find some supposed authentic Islāmic source material to insult our Prophet ﷺ, God Almighty will respond by guiding the people to such a pathway, which is lit by numerous authentic evidences, and in the process, exhibit to the world, that the apologists who make these claims are but school boys who err like school boys do!

– In the end, Allāh ﷻ Knows Best –

* * *

Atheistic Allegations

For the benefit of the reader, we identify atheism in the modern age as a doctrine of belief which 'propagates' the total disbelief in the existence of a 'Creator' or 'Designer', and as a corollary of those doctrines, rendering the cosmos, – and everything within – as mere 'co-incidental' without any preconceived 'cause'. In other words, our existence is a in this vast universe is a result of sheer 'chance'. It is vital to note that the atheistic ideals stem primarily from asking what is deemed to be 'logical' questions. We take this opportunity to acquit Islām from the false allegation, which alleges that it considers 'questioning' to be deemed as heresy, and to further equip the Muslim community with the necessary ammunition to guard against the false notions propagated by the atheistic lobbies.

In a time where many such false allegations are being propagated, it does not help when supposed academics, the likes of the greatly deluded, 'Richard Dawkins' publicly make derogatory statements against Islām, such as his below statement,

"I regard Islām as one of the great evils in the world"

Thus it is imperative for the scholars to respond to these allegations to ensure that the youth, as well the non-Muslim audiences do not intercept this gravely false rhetoric perpetuated by a group of people who have never truly studied Islām, and whose basis for existence stems from ideas of rationalism as a standalone subject which they insist can reveal all truths about the universe.

Now, the human mind is indeed a wondrous dilemma from which many incredible ideas originated. The modern age in its technological advancement is testimony to what can be achieved from the power of 'thoughts' and 'ideas'. In a perfect world, the positivity reflected from the mind of the human being would be the only topic of discussion.

Alas, the human mind is also responsible for choices of a disastrous nature, and history is littered with countless bodies to support this fact. The secular-led world wars, and the death toll from those wars alone, are enough to leave the pits of the stomachs sick with utter disbelief at the lengths which humankind will go to in order to fulfil the very ideas and thoughts which we believe to be either morally correct or incorrect.

The Qur'ān however, appeals to the human intellect to induce the rational faculty in search of God and in hope of applying these thoughts in a positive way in order to benefit humankind. Unfortunately though, as time has progressed, the 'evolution' of the thought processes has resulted in the application of the rational faculty with the purpose to annihilate any meaningful thought process which is indicative of the existence of a God.

Of course, when the education systems are secularized completely, then the result is the birth of generations who are dependent on rational inquiry as the 'only' 'legitimate' means through which one may come to terms with the incalculability of the cosmos. That 'idea' though, is logically flawed. This is because the mind is 'limited' and many scientists today believe that the universe is seemingly 'infinite' (which is another problem that we will discuss in this minuscule section on atheism). How many a time did science 'believe' a thing to be 'real' based on 'evidence' and then years later retract those 'beliefs' based on 'newly found evidence?'

Thus total reliance on the mind as a governing factor of belief cannot be trusted as it can be wrong on many levels. As a corollary, a human being will never be able to settle on a belief and will have to be resigned to the 'idea' of constantly changing and adapting belief, based on new evidence.

Speaking on the side of Islām, the idea of belief in an uncreated God,-whose Wisdom and Might, caused everything into existence-, is an 'unchanging' belief system which then allows the human mind to settle, and then study creation in order to arrive at that inevitable conclusion. The Qur'ānic account, as we shall present, induces reflection on certain 'logical' processes which will cause the unbiased reader to deduce that this entire cosmos is in existence because of a designer and that designer is God.

For those scholars who are fast asleep whilst the world is being swept into the abyss of the rational mind of the atheistic philosophy, we hope to bring to their attention in this diminutive section, the disastrous effects of atheism in the modern age and the dilemma that Muslims face by its doctrines.

Centuries ago, when philosophical thought was at its peak, and was trampling upon religious thought with relative ease, in stepped the Imām Ghazzālīs, the Ibn Al-Arabīs and the Mawlānā Rūmīs, who locked horns with the great minds of the time and prevailed as intellectual geniuses, who were also devout Muslim scholars. Of course, by their own admission, their knowledge was a result of years of arduous dedication to the Qur'ān and prophetic way. As a result, they were able to synthesize the philosophical thought at its peak, with the wisdom of the Qur'ān, and this injection of a spiritual addition into the philosophical ideas of the time proved quite challenging to the objectors. Forward the clock to the 21st century and where are the those giants amongst the scholars the likes of Imām Al-Ghazzālī, Shaykh Muhyiddīn Ibn Al-Arabī, Mawlānā Jalāluddīn Rūmī, or even latter day giants the likes of Mawlānā Abdul Alīm Siddīqī or Professor Fazl-ur-Rahmān Ansārī (may Allāh's Mercy be upon them all).

Given that the Muslim world is currently the most persecuted faith – and we have proven this by the exhibiting the systematic attack against Islām in this book –, it is bewildering to note that many of the scholars of today are not concerned in dealing with this issue of gargantuan implications. The focus on reiterating the 'already refuted arguments' of the internal sectarian matters based on subsidiary issues seems to be the 'primary' focus of many of the scholars today.

If juxtaposed, the problem of sectarian strife versus the threat of atheism is like comparing the strength between an elephant and an ant. Of course an ant is a worthy adversary, but only in its own realm, but when compared to the vastness in size and sheer strength of an elephant outside its realm, then it is a 'no contest'. In sectarian matters, 'Muslims' are arguing about the rank of the Prophet Muhammad ﷺ , or his companions, or his family members, or his pious followers, etc. one group brings forth its evidence suggesting that one companion is 'superior' to the other, and the arguments continue.

Whilst these arguments are not irrelevant, and are necessary, there is no erudite scholar today who will disagree when I state that the historical objections based on the sectarian spats have been answered already. So why the need to constantly reinvent the wheel? On the other hand, logicians are teaching our young generations with their equivalence of ‘proof’ that ‘God’ does not exist, and that we have ‘evolved’ from apes.

It is for this reason, that we have seen even Huffāzh (guardians of the Qur’ān) resort to atheism as a ‘belief’ system on the basis of ‘evidence’ whereas the very Qur’ān, which is located in their hearts contains every ‘proof’ required to refute the atheistic claim of the origins of the universe, yet the Huffāzh and the lay Muslim cannot access it due to the lack of understanding the Arabic language, or possibly due to the lack of enthusiasm to understand it.

Thus the onus is upon the Ulamā (scholars) to familiarize and equip the laymen with the necessary Islāmic information in order to prevent such tremendous losses in future. The Dārul Ulūm[122] must enlist the assistance of those who are masters in the field of science in order to prepare the scholars of the future for the inevitable disaster which has been wreaking havoc since it arrived some decades ago. Hence we are already behind, and must act swiftly to intercept these dangers before they worsen.

The basic philosophical premise of atheism commenced by the ‘idea’ which preached the epistemology that nothing could be deemed ‘real’ unless it was experienced by sensory perception. Thus the famous phrase ‘Seeing is believing’, is inherently an atheistic ideal which is diametrically opposed to the very foundations of the religion of Islām which preaches the existence of a transcendental world. Can we see angels? No! Can we see Heaven? How about Hell? What about the ultimate question, ‘Can we see God?’ And the answer will always be ‘No!’

Thus, according to the atheistic beliefs, if one cannot have any sensory perception of God, then God does not exist!

However, one of the fundamental characteristics for a Muslim is to believe in the unseen (1:2). In this manner, subtle references to atheistic notions have crept into the Muslim minds unbeknown that these ideals were in contradistinction to the teachings of Islām.

As time progresses, and if left unchecked, notions of the aforesaid nature can create an internal rebellion in the heart which then sparks a habitual resistance to constantly ‘question’ every command of God, until one begins to question the existence of a God itself. This line of questioning to the point of doubting the existence of God has been foretold by the Prophet Muhammad ﷺ some 1400 years ago, and will be discussed in the forthcoming sections – God Willing –

Atheism – The New 'Religion'

Whilst the above heading may seem to be an oxymoron of sorts, a brief look at modern day atheists reveals an almost identical *modus operandi* to that of many mainstream religions.

With regards to religion, it is premised upon a belief which the follower of the said religion must abide by. The belief necessitates a set of principles, and requires a textual guideline which is disseminated by a physical guide, who in this case is referred to by religions as prophets and messengers. The culmination of that belief system, coupled with the guide and the guidelines set forth, are then propagated to the would-be followers.

Retrospectively, is this not the very methodology employed by atheists today? Atheists 'believe' and put their 'faith' in science and logic. They refer to the textual principles as elucidated by men of science and are dependent on that information to remain firm in their belief. They boast famous 'scholars' whose works are constantly referred to as the ultimate truth (until the science evolves and the premise changes once more).

Furthermore, Darwin's theory of evolution is propagated 'religiously' even though it is not accepted by all scientists. Like the religious 'fanatic' so to speak, Atheist too are hell-bent (mind the pun) on converting as many people as possible to their belief system.

Hence it has 'evolved' to become the new religion of the time, and one which poses the greatest threat to all other religions because, unlike other religions, which preach their own view of God or gods, the basis of atheism is a message which negates the idea of a God in totality.

Failure to acknowledge the threat that comes with it, and the lack of preparation for the future generations to combat it, is indeed a recipe for disaster.

Principled Contradiction

As stated earlier, the philosophy of atheism is premised upon the notion which propagates that belief requires ‘evidence’ from sensory perception or by experience, without which, belief in an ideal is merely a fairy tale. They further allege that religion is a ‘man-made’ device to maintain control and that atheism is the only ‘logical’ way forward.

That is a very uncharitable statement because in order to promote the view that atheism is the only ‘logical’ way forward, the atheistic lobbies must first disprove the existence of God. Only then, can there be another ‘option’ for people of religion. Since that has not been done, in fact, the more science delves into the reality of the world, the more it proves that the world was created with an innate ‘order’, and order cannot be borne our out ‘chance’.

Hypothetically, if religion fails the litmus test of truth on the basis of its supposed creation by mere men as an ideal, then logically we must inquire as to who invented the current atheistic philosophical principles, if not men? In the end, atheism too preaches a set of doctrines or principles devised by ‘men’, yet its argument against religion is contradictory to its own ideals.

If a man claims to be a Prophet of God, why then are his doctrines viewed as fallacious when he states that his message comes not from him, but from the divine? Yet a man who worships his own limited logic is given a standing ovation for his ‘belief’? So, is logic the new god, to be worshipped as infallible? Or can logic be flawed?

Contrarily, science, at certain times, subsequent to empirical study and after investigation of ‘evidence’, deems a theory to be plausible, but in time, after further analysis, at a later stage, deems that initial theory to be rendered implausible due to new findings. At one stage, scientists believed that the earth was flat. That once ‘logical’ view is now laughed upon with the emergence of ‘new’ evidence, and who is to say that the current view held today will not change after further newly found evidence? Hence, we reiterate that a person, who settles on rationale and the atheistic approach to science as the ultimate truth, must come to terms with the fact that he would be constantly adjusting the mind to what science accepts as real and true, based on new findings.

In religion however, (speaking on the side of Islām), what has been set as principles of belief some fourteen hundred years ago, remains unchanged, and as a result, the religion has seen a steady trajectory of growth, no doubt because of the balance of belief that is offered to its followers without the annoyance of having to constantly regulate what is deemed to be truth.

The Muslim reader is reminded at this stage, that whilst the atheist requires 'proof' as a form of establishing 'belief', the Muslim has put his 'faith' in the Qur'ān. If the atheist can be afforded the opportunity to believe in logic as a principle which dictates his narrative of truth, then why can't a Muslim be afforded that same luxury of being allowed the freedom to accept the Qur'ān as his yardstick of measuring truth? Why does atheism require disproving religion in order to thrive? This is because atheism existed only after the flourishing of religious thought, and its constant assault on religion gives the atheist, for lack of a better word, a sense of 'righteousness'.

Atheism and the Devil – A Prophetic Warning

Of course no atheist can be vexed with the aforesaid heading, as atheists refute the existence of a devil (by rejecting the existence of God). Many people and Muslims as well have wondered why doubtful thoughts pertaining to their religious belief enter the heart every so often, and have questioned the origin of these thoughts? The following tradition clarifies the origins of the types of questions in 'opposition to the existence of God', as the Prophet ﷺ warned us aforetime when he ﷺ stated the following tradition 1400 years ago, yet we still find ourselves in the same dilemma!

قَالَ أَبُو هُرَيْرَةَ ـ رضى الله عنه ـ
قَالَ رَسُولُ اللَّهِ " يَأْتِي
الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ
خَلَقَ كَذَا مَنْ خَلَقَ كَذَا حَتَّى
يَقُولَ مَنْ خَلَقَ رَبَّكَ فَإِذَا
بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ،
وَلْيَنْتَهِ"

Sayyidunā Abū Hurayrah ؓ said that Allāh's ﷻ Messenger ﷺ said, "Satan comes to one of you and says, 'Who created so-and-so?' until he says, 'Who has created your Lord?' So, when he suggests such a question, one should seek refuge with Allāh and give up such thoughts."[123]

The abovementioned narration proves that the arousal of such questions regarding the 'creation' of God is a result of the dark suggestions from the devil himself. The Prophet ﷺ advised us that in such instances, to seek refuge with God and to abandon such devilish thoughts. The scholars have opined that by the Prophet's ﷺ advice, one can either,

a) Correct the mind-set by reminding oneself that there can be no 'logical' creator of a creator, and to therefore progress to seek refuge with God from such evil thoughts. This means of approach is to remind the questioner of the ultimate power of God, who is incomparable to His creation and can therefore have no logical creator. Furthermore, this line of questioning results in the problem of an infinite regress as the question of who created the god of that god and of that god would continue infinitely. This will be discussed later under the subject dealing with the 'Qur'ānic Challenge of Existence'.

b) Remove those thoughts by searching for the requisite answer through rational inquiry (faith-guided reason), based on religious text. The simple resolution to this supposedly 'smart' question (regarding who created God) resides in the mentality of the questioner. If the questioner views God in the same category as all other created things, then indeed the question has illogical implications (as discussed in *point a* regarding an infinite regress which will be explained in forthcoming sections – God Willing). If God is viewed as the creator of all created things, then the question itself has no basis, as the question would be comparing apples to oranges, and would therefore be an intellectual impossibility. Of course even logic demands the acceptance of intellectual impossibilities. For example, an object which is agreed upon via sensory perception to be completely black in colour, cannot be completely black and also completely white at the same time because goes against all reason.

Resuming the discussion on the subject of the arousal of dark suggestions regarding the origin and existence of God, another narrations states,

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ
رَسُولُ اللَّهِ صلى الله عليه وسلم لاَ
يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى
يُقَالَ هَذَا خَلَقَ اللَّهُ الْخَلْقَ
فَمَنْ خَلَقَ اللَّهَ فَمَنْ وَجَدَ مِنْ
ذَلِكَ شَيْئًا فَلْيَقُلْ آمَنْتُ
بِاللَّهِ

Sayyidunā Abū Hurayrah ؓ that the Messenger ﷺ of Allāh ﷻ said,

> *"Men will continue to question one another till this (question) is propounded (that), 'Allāh ﷻ created all things but who created Allāh ﷻ ?' He who found himself confronted with such a situation should say, 'I affirm my faith in Allāh ﷻ "*[124]

For any theist (religious person), this makes perfect 'sense' because the devil's mission has always been to divert the religious consciousness of the servants of God, away from God, by any means necessary. It is quite astonishing to note that there are no child atheists in existence, because all children are born believing in the 'supernatural'. Hence the natural disposition of a child is to affirm belief in the Tooth Fairy, Santa Clause, etc.

After a perusal of the two aforesaid narrations, we deduce that in the wake of these thoughts, the Muslim is to either affirm belief in God as a means of refuting these evil whispers, or study the subject (from a capable scholar). In avoiding either of the two options, one may risk delving into disbelief if not dealt with appropriately.

May God Almighty guide us to the truth!

Richard Dawkins – Exposing the Delusion

Regarded to be among the top intellectuals of our time, Richard Dawkins is considered in some regards as the leading 'Mullah' of Atheism. Now, when a person's intellectual viewpoint on almost everything is highly regarded by his 'religiously' adored followers, one would expect some form of responsibility to be exhibited coming from a man heralded as one of the top 5 great minds of our time?

Alas, like the Hitlers and so many others before, who, at the helm of power, arrogantly claimed superiority, Richard Dawkins too, has considered himself 'superior' due to his 'choice' of Darwinian evolution and the Multi-verse theory etc. and as a corollary of that choice, considers all others as intellectually 'inferior'.

An example of this can be viewed online in a televised interview which has now been captioned even on YouTube by the same sentiment echoed by Mr. Dawkins, who said,

"I regard Islām as one of the great evils in the world"

Comically annoying, the above statement is contradictory by even atheistic 'moral' standards, if such a thing can exist, as we know that 'evil' is a word known to man as a result of revelation, which spoke about a 'devil' who defied God, and thus promised to spread 'evil' in the world by 'taking people away from God'.

The statement is, perhaps one of the most ridiculous claims that a 'scientist' can make, because we have already proven under the topic of 'Muslim Contributions to the Modern Age', that many scientists have acknowledged that the scientific method originated from the famous 'Muslim' scholar Ibn Al-Haytham. Hence Richard has actually addressed as 'evil', the religion which gave birth to scholars the likes of Ibn Al-Haytham, who is recognized as the founder of the scientific method which Richard Dawkins is dependent upon. So here is the conundrum that Richard Dawkins has essentially placed himself in. If Islām is indeed one of the great evils in the world, and this same religion gave birth to scholars who invented the scientific method, which then created minds the likes of Richard Dawkins, then in the end, is Richard Dawkins not addressing 'Richard Dawkins' as one of the great evils in the world?

Nonetheless, such a statement proves that Mr. Dawkins is also partially responsible for the systematic vilification of Islām and the contagion of ‘Islamophobia’ particularly when he has no formal qualification on the religion itself.

There are just two points we would like to address regarding Mr Dawkins, which ought to suffice as an elucidation for his fervent efforts in the field of atheism,

a) Self-Contradiction
b) Motive that drives his views on atheism

After a brief discussion of the above two points, we will return to his statement regarding the ridiculous allegation that Islām is one of the greatest evils of the world.

There is just one aspect of his contradiction which I would like to share with the reader at this point, mainly because it deals with the principle matter which, if understood, stands to break down his argument against religious contradiction on one hand, but also stands to show that according to Dawkins, Darwinian evolution is not necessarily dependent upon a belief in atheism.

Dawkins begins his book, The God Delusion by clarifying that his views are aimed at,

> *"...people who have vague yearnings to leave their parents' religion and wish they could, but just don't realise that leaving is an option ... usually because of some form of childhood indoctrination."*[125]

The word 'indoctrination' here, implies somebody accepting some type of information as being true without being able to give a reason why they believe it to be true. On the side of Islām, this is absolutely false, as children are educated about the religion, its history, tenets, values, etc. from an early age, but let us agree – hypothetically – that to a certain extent, if Dawkins is right, and that there is undeniably a great deal of such indoctrination around the world, then what can be said about the indoctrination of the theory of evolution? For example, millions of children are being taught that evolution is a 'proven fact', and who, as a result of what their 'teachers' say to them, sincerely believe it to be so, yet who are utterly unable to offer a single piece of evidence to back up this 'truth' or 'fact' when called upon. Only apes seem to evolve into a different species! Everything else seems to remain within their own species after millions of years.

On one hand, he refers to the dissemination of religious knowledge from parent to child as 'indoctrination', when the more 'conditioned' environment for indoctrination viz. schools teach children that evolution is a 'fact', then he 'ignores' this 'indoctrination' almost completely.

Thus we are obligated to ask Mr. Dawkins why does he consider only one side of the coin valuable and the other invaluable when they are two sides of the same coin in essence of reason? Is this not contradictory? We may even go a step further and say that Richard Dawkins is biased against religion in his pursuit to advocate atheism.

Secondly, in his book, the God Delusion, Dawkins spends chapter four discussing what he views as problems with religion, and he rounds off each section of the problems of religion by introducing the idea that Darwinian evolution may be the only logical solution. Thus, he subtly, yet consistently throughout the chapter, hints that in order for a person to accept Darwinian evolution, one must first denounce the idea of God. In other words **one must swap theism for atheism**.

However, in a live discussion held at the Aurora Forum, Oxford Union (which is easily available online), Dawkins contradicts himself entirely, and then proceeds to divulge his sinister motive for his fanatical advocacy of atheism. In that discussion, he states,

> *"Look, you don't have to be an atheist in order to believe in evolution..."*

According to this statement of Dawkins, belief in evolution is *not contingent* upon disbelief in God. This means that one does not need to swap religion for atheism in order to believe in Darwinian evolution. If this really is the case, then one must question his need to vilify religion with such zeal? The answer to that question lies in understanding his 'motive' or 'agenda' which, by his own admittance clarifies everything that he has done thus far to vilify Islām, its Prophet ﷺ, and all other religions.

Dawkins' Motive Unveiled?

In order to understand the man, one must understand the principles which drive the thought processes of the man. Is this not the very essence of even the secular law which governs society today? That when a case of murder is brought before the court, a conviction is never granted until the motive is understood?

Likewise, majority of atheists assume that since Dawkins is a 'rational' man, that his advocacy of atheism is due to some measure of enthusiasm to let the world see things from his perspective. Assumptions though, as this book has revealed, are one of the biggest problems of our age.

Admittedly, I too, for a time, believed that Dawkins just wanted the world to know about atheism, but after watching the said interview which took place some years ago, it became clear that he has pulled the wool over everyone's eyes for a long time.

At the same Aurora Forum, Oxford Union, seeing that the audience was in favour of his views on atheism, he then said,

> *"Now if your aim is to propagandize in favour of evolution...that obviously is the best deduction technique. But if your aim is to* ***kill religion****...* ***as mine is****! Then since evolution is manifestly true, then if there are people out there who really believe that if you are an evolutionist that you have got to be an atheist, then all I've got to do is to persuade them of evolution, which should be comparatively easy since the evidence is overwhelming, and I'll turn them all into atheists."*

There are too many points of interest to be discussed from this manifestly deceptive statement, but I will focus on just three points.

Dawkins the Extremist – If a Muslim scholar sat in front of an audience and said that his aim was to 'kill atheism', then the entire news media would be having a field day! But even though this video is on YouTube, not a single news media outlet has inquired the intent of the statement of Richard Dawkins! Is it because he is an 'academic' and therefore is allowed to utter such hate against religion and get away with it? Is this not extremism? To utter such a hurtful statement against the second largest religion in the world which has, and still means so much to the majority of humankind across the world is 'evil' in the least. His sentiment is 'manifestly' extremist in nature. That is the real evil right there!

Dawkins the Deceiver – Secondly, by Dawkins' statement *"since evolution is manifestly true"*, it is clear that he will do whatever it takes to convince people of Darwinian evolution. Regrettably Mr. Dawkins, evolution is not 'manifestly' true. That is a great lie, and it is easy to see why his 'aim is to kill religion', because religion preaches moral values such as 'truth' and 'integrity' in all aspects of life.

If evolution was as manifestly true as he claims, then why has it been rejected by so many scientists in the world today? If he says that the numbers are 'minimal' and that 'majority' believe therefore that is proof of its manifest truth, then by the application of the same consistency in argumentation, theists can turn around and say that majority of the world are followers of religion whilst atheists are comparatively minimal in number, therefore God is 'manifestly' true! I doubt he will accept that argument, yet when it is in favour of his stance, then the expectation is for us theists to 'blindly' obey him? It is deception of the highest order!

To substantiate this claim that Darwinian evolution is nowhere near 'manifestly' true, I advise the reader to research *'scientists against evolution'* or to log on to *www.evolutionnews.org* of which there is a section dealing with the skepticism of evolution by over 1000 scientists will definitely lead one to question his claims on Darwinian evolution's 'manifest' truth. For the benefit of those who may not have access to the particular information from that website, I have provided it below,

> *"Over 1,000 doctoral scientists from around the world have signed a statement publicly expressing their skepticism about the contemporary theory of Darwinian evolution. The statement, located online at dissentfromdarwin.org, reads: "We are skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life. Careful examination of the evidence for Darwinian theory should be encouraged." "Because no scientist can show how Darwin's mechanism can produce the complexity of life, every scientist should be*

> *skeptical," said biologist Douglas Axe, director of Biologic Institute. "The fact that most won't admit to this exposes the unhealthy effect of peer pressure on scientific discourse."*

The website further warns...

False Statements about Darwinian Evolution

> *Discovery Institute first published its Scientific Dissent from Darwinism list in in The New York Review of Books in 2001 to challenge false statements about Darwinian evolution made in PBS's series Evolution. Promoters of the series, among others, claimed that "virtually every scientist in the world believes the theory to be true."*
>
> *Bruce Chapman, Discovery Institute's Chairman of the Board, found 100 PhD scientists to sign the initial dissent statement. Realizing that there were likely more scientists worldwide who shared some skepticism of Darwinian evolution and were willing to go on record, the Institute has maintained the list and added to it continually since its inception.*
>
> *The list of signatories now includes 15 scientists from the National Academies of Science in countries including Russia, Czech Republic, Brazil, and the United States, as well as from the Royal Society. Many of the signers are professors or researchers at major universities and international research institutions such as the University of Cambridge, London's Natural History Museum, Moscow State University, Hong Kong University, University of Stellenbosch in South Africa, Institut de Paléontologie Humaine in France, Ben-Gurion University in Israel, MIT, the Smithsonian, Yale, and Princeton.*[126]

The above information is 'manifestly' sufficient to establish that Darwinian evolution is not true, and can therefore not be imposed upon all.

Thirdly, when Dawkins initially admitted that one does not need to be an atheist to accept evolution, he further explained that since his agenda is to *kill religion*, those who are unaware of this fact (that one does not need to reject God in order to accept evolution), will make his task easier of averting them from their religious views. The point of note here, by this statement, is that Dawkins has further proved himself to be an 'evil' man who takes advantage of the ignorance of people by misleading them wherever he can because he knows he can. That is an 'evil' way to treat people who are searching for truth! To take advantage of their ignorance and rob them of something which may have been a part of their life is 'manifestly' immoral on too many levels.

Did Richard Dawkins stop to think that by hiding this information from certain people, that he may have caused much inter-family distress between them? Imagine an orthodox family where a young lad or lass is considering the viewpoint of evolution and is currently confused about God. The perception of this youth is that you cannot have both. It's either one or the other? And when this youth adopts atheism, can you imagine the emotional strain and trauma that the youngster and the family are put through in order to accept and then adapt to this change? The shattered dreams, or the awkward conversations in his or her presence? All because Dawkins was in pursuit to 'kill religion' chose not to tell the unsuspecting youth out there that one does not need to be an atheist to believe in evolution! Could it perhaps be that Dawkins is striving for such an outcome?

Now imagine if he was a true academic who was sincere and was not driven by his hatred towards religion and who then guided people with a message which said, "You don't need to reject God in order to believe in evolution!" Wow! What a different world that would have been! How many families would have remained intact! Alas, if only Dawkins had the moral integrity to 'propagate' the truth! But as we have seen, this is not the case.

In retrospect of all of the above information, I ask you the reader about this statement of Richard Dawkins, who said,

"I regard Islām as one of the great evils in the world"

Do you truly believe that he is in a position to call Islām evil when his vile actions are on display for the whole world to witness? Can a man, who says that he wants to 'Kill religion', have any say with regards to what is 'evil'? Can a man who intentionally conceals information to the ignorant layman be considered a true authority to lead the future in this regard? I will leave that dilemma upon the morally upright shoulders of the reader!

– In the end, Allāh ﷻ Knows Best –

* * *

False Allegation 12

The Big Bang Theory is proof that the Universe came into Existence by Chance. Thus the Idea of a God is Irrelevant

Accusers – Atheists, Scientists

“Humankind possesses merely an iota of knowledge yet they question the God who fashioned this vast cosmos! If humankind cannot even measure God’s creation, how then will they measure His knowledge? Therefore submit to the fact that there will always be unknowns, and where the knowledge of the collective human persona ends, so begins an atom of an atom of the knowledge of God!”

Response to False Allegation 12

Probably one of the most common and most fallacious of all atheistic stances on cosmology, the allegation espouses the notion that since the Big Bang Theory has been proven to be ‘accurate’ according to scientists, thus it stands to explain the ‘origin’ of the universe. Once again, we notice the agenda of modern science, to utilize discovery as a means to vilify religion. Furthermore, since this is a ‘problem’ which religion has been unable to explain, it therefore follows that the scientific ‘findings’ on the matter of the Big Bang Theory be recognized as a meaningful ‘truth’ indicative of a ‘chance’ event resulting in the creation of the cosmos as we know it.

For the benefit of the reader, it is incumbent that we understand at least a synopsis of the Big Bang Theory in order to respond to the atheistic claim.

The Big Bang theory basically hypothesizes that the *universe has not always existed*. It states that the early universe was hot and dense. As time passed, the universe expanded, cooled, and became less dense. The Big Bang theory can explain why the universe looks the way it does. It explains why distant galaxies are moving away from us, and why the speed that they move away from us is proportional to distance. It explains why most of the visible universe is made of hydrogen and helium.

In simpleton terms, the Big Bang Theory stands to explain that the universe did not always exist, but came into existence – by chance –. Consequently, our question to the atheistic lobbies is,

“So how does this negate the existence of God?”

The basic problem with the atheistic approach to science is that when an atheist sets his sights on a rational argument, his pursuit to disprove the existence of God can sometimes blind him from the very intellect which he so depends on. The Big Bang Theory is a prime example of this sightlessness to rationality when the theory is utilized in defiance to the existence of God. Agreeably, the theory does state some critical information in relation to the origin of the universe as scientists agree that the universe did not always exist and came into existence per chance.

Firstly, one of the primary scientific principles which I am aware of is the premise that '*Nothing comes from nothing*'. Meaning that for the universe to come into existence, science rejects the notion that it popped out of nothingness. Whilst the Big Bang Theory fantastically explains the universe (which is something), coming into existence, it fails to explain the origin of that something. Hence the scientific maxim 'Nothing comes nothing' is a foundational explication that something can only come into existence from something.

For Muslims, that 'something' through which the Big Bang Theory occurred, was God's Will, and this is where the double standards of the atheist are at the vanguard of discussion. Why? Because even though science is unable to explain what 'caused' the Big Bang, they will never accept the 'possibility' that it could have been from God. Never!

Scientists marvel at the vastness of space and have theorized the multi-verse as an exhibition of its sheer expanse. As a result, the topic of 'alien' life has always been pursued as a 'possibility' even though all data suggests otherwise.[127] So, the scientist who holds a doctorate in his field, is willing to, instantaneously delve into a discussion of all the 'possible' reasons why the universe 'could' support alien life, yet, with all of those possibilities, the same scientist refuses to even entertain just one 'possibility' of the existence of God? This is clearly evidence of the modus operandi of the scientific age today. It is no longer in pursuit of the 'truth', but it is heavily premised upon a quest to annihilate the basis of religious thought, and that is why, they will never succeed. Because, in order to discover truth, the pursuit must be one based in truth without any preconceived biased. For the universe to exist, there had to have been a 'cause', and this idea has been around for centuries. The reader 'must' understand the philosophical and scientific premise for the argument of cosmology prior to any response on the notion of the existence of the universe by chance, as this argument has been weaponized as a means to negate the possibility of the existence of God.

The Kalām Cosmological Argument

The renowned Muslim scholar and philosopher, Imām Al-Ghazāli رحمه الله articulated some of the most remarkable responses to western philosophers at the time. One such noteworthy book was his Tahāfut Al-Falāsifah (The Incoherence of Philosophers). It was here that he argued against some of the claims of the rational minds of the time regarding an infinite number of causes, to which, in some ways, the questions he posed are yet to be answered from those very category of people in the modern age. In that work, he expressed a very critical point which stated,

> *"According to the hypothesis under consideration, it has been established that* ***all the beings in the world have a cause****. Now, let the* ***cause itself have a cause****, and the* ***cause of the cause*** *have yet another cause, and so on* ***ad infinitum****. It does not behove you to say that an infinite regress of causes is* ***impossible****."*[128]

The above view of the illustrious scholar was then simplified and popularized by American philosopher and Christian theologian William Lane Craig in his book 'The Kalām Cosmological Argument (1979)'. The theory, admittedly having been traced from the likes of Imām Ghazzālī's رحمه الله aforesaid work, the Kalām Cosmological Argument was a modern formulation of the original cosmological argument for the existence of God; named 'kalām' for tracing the idea from medieval Islamic scholasticism. Craig simplified the basis of Imām Ghazzālī's رحمه الله work his reasoning as involving **three simple steps**,

1. Whatever begins to exist has a cause of its beginning.
2. The universe began to exist.
3. Therefore, the universe has a cause of its beginning!

Premise 1 – In premise one, "Whatever begins to exist has a cause of its beginning", it is quite clear, and acceptable that for anything to exist, there must be a cause, otherwise, it gives way to the unscientific notion that something comes from nothing, therefore, for the whole universe – which exists – to come into being without a cause is to come into being from nothing, which is absurd. Here are two basic reasons showing the fallacy of belief that something can come from nothing.

1. To claim that something can come into being from nothing is worse than magic. When a magician pulls a rabbit out of a hat, at least you've got the magician, not to mention the hat! But if you deny premise 1, you've got to think that the whole universe just appeared at some point in the past for no reason whatsoever. But nobody *sincerely* believes that things, say, a horse or an Eskimo village, can just pop into being without a cause.
2. If something can come into being from nothing, then it becomes inexplicable why just anything or everything doesn't come into being from nothing. Think about it, why don't bicycles and Beethoven just pop into being from nothing? Why is it only universes that can come into being from nothing? What makes nothingness so discriminatory? There can't be anything about nothingness that favours universes, for nothingness doesn't have any properties. Nor can anything constrain nothingness, for there isn't anything to be constrained!

The above points clearly prove the strength of premise one for the existence of the universe as having causation. His case for premise one, which states that the universe could not have been eternally existing, and must therefore have a cause, can be understood from the simple example of the case of trying to count to infinity. No matter how high you count, there is always infinity of numbers left to count, but if you cannot count to infinity, how could you possibly count down *from* infinity? Hence, for those who claim that the universe is eternally existent, how can they deduce so?

By Imām Al-Ghazzālī's رحمه الله statement,

> "*It does not behove you to say that an infinite regress of causes is* ***impossible***."

We understand that if these causes went on infinitely, then the actual cause would not have occurred at all. An example of this may be understood from the following scenario,

Say there was a queue of people waiting to board a public bus. The passenger at the front of the queue required $1 to board the bus. He then asks the person behind him in the queue to lend him the $1 dollar. The person behind him agrees, but only on the condition that the person behind him lends him the $1. This third person in the queue also agrees that he will lend the second person in the queue if the person behind him lends him the $1. Now if this went on 'infinitely', would the first passenger ever board the bus? No he would not!

Therefore this infinite regress proves that there has to be an initial cause otherwise a series of causes which are contingent on a series of infinite causes results in the negation of that cause having effectively coming into to 'being'.

Conclusion – the universe must have a cause.

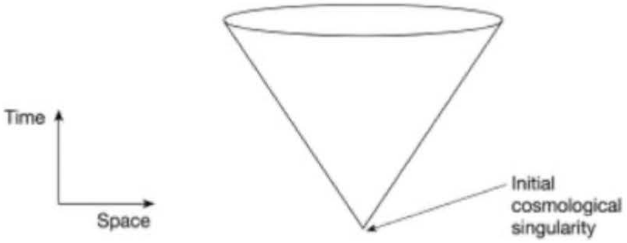
Premise 2 – The universe began to exist – One of the most astonishing developments of modern astronomy, is that we now have strong scientific evidence for the beginning of the universe. The first scientific confirmation of the universe's beginning comes from the theories dealing with the expansion of the universe.

All throughout history men have assumed that the universe as a whole was unchanging. Of course, things **in** the universe were moving about and changing, but the universe itself was just there, so to speak. This was also Albert Einstein's assumption when he first began to apply his new theory of gravity, called the General Theory of Relativity, to the universe in 1917.

But Einstein found there was something terribly amiss. His equations described a universe which was either blowing up like a balloon or else collapsing in upon itself. During the 1920s the Russian mathematician Alexander Friedman and the Belgian astronomer Georges LeMaître decided to take Einstein's equations at face value, and as a result they came up independently with models of an expanding universe. In 1929 the American astronomer Edwin Hubble, through tireless observations at Mt. Wilson Observatory, made a startling discovery which verified Friedman and LeMaître's theory (The Friedman-LeMaître model eventually came to be known as the Big Bang theory). He found that the light from distant galaxies appeared to be redder than expected. This "red shift" in the light was most plausibly due to the stretching of the light waves as the galaxies are moving away from us. Wherever Hubble trained his telescope in the night sky, he observed this same red-shift in the light from the galaxies. It appeared that we are at the center of a cosmic explosion, and all of the other galaxies are flying away from us at fantastic speeds!

As you trace the expansion of the universe back in time, everything gets closer and closer together. Eventually the distance between any two points in space becomes zero. You can't get any closer than that! So at that point you've reached the boundary of space and time. Space and time cannot be extended any further back than that. It is literally the beginning of space and time.

To get a picture of this we can portray our three-dimensional space as a two-dimensional disk which shrinks as you go back in time.



As if this weren't enough, there is actually a second scientific confirmation of the beginning of the universe, this one from the Second Law of Thermodynamics. According to the Second Law, unless energy is being fed into a system, that system will become increasingly disorderly.

Now already in the nineteenth century scientists realized that the Second Law implied a grim prediction for the future of the universe. Given enough time, all the energy in the universe will spread itself out evenly throughout the universe. The universe will become a featureless soup in which no life is possible. Once the universe reaches such a state, no significant further change is possible. It is a state of *equilibrium*. Scientists called this the "heat death" of the universe.

On the basis, therefore, of both philosophical and scientific evidence, we have good grounds for believing that the universe began to exist. It therefore follows that the universe has a cause of its beginning (**Premise 3**).

What properties must this cause of the universe possess? This cause must be itself uncaused because we've seen that an infinite series of causes is impossible. It is therefore the

Uncaused First Cause. It must **transcend space and time**, since it created space and time. Therefore, it must be **immaterial and non-physical**. It must be **unimaginably powerful**, since it created all matter and energy. Finally, **Ghazzālī argued that this Uncaused First Cause must also be a personal being**. It's the only way to explain **how** an eternal cause can produce an effect with a beginning like the universe. Ghazzālī maintained that the answer to this problem is that the **First Cause** must be a personal being endowed with **freedom of the will**. His creating the universe is a free act which is **independent** of any prior determining conditions.[129]

Thus Imām Al-Ghazzālī's رحمه الله viewpoint on the matter is clearly indicative of an uncreated creator who must also fulfil all of the above as well.

In general, the reason why most rational men cannot fathom the idea of God, is because God is viewed in the perspective of coming into existence or being ‘contingent’. In the Islāmic tradition though, God is known by the attribute of “Al-Khāliq” (The Creator). Everything else is His “Makhlūq” (creation). Hence this distinction between Creator and creation ensures that there can be no comparison to Him in any way whatsoever.

It also stands to liberate the Muslim viewpoint from the monotonous atheistic question of; “*If there is a God, then who created God?*” resulting in an infinite regress. By distinguishing the Creator from creation, the irrelevant and frankly illogical questions of this nature become redundant!

The Qur’ānic principle on the uniqueness of God is stated clearly as follows,

ليس كمثله شيء

“There is nothing like Him”[130]

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

“And there is none like unto Him.”[131]

By these two examples, the Qur’ān explicitly states that the God of Islām is such, that there is nothing in existence worthy of comparison because everything that is existential is His creation and the Creator is unlike His creation for *He exists beyond our finite capacity to comprehend His infinite being!*

This idea of God being the Uncreated Creator or Uncaused Cause was reiterated by the Prophet Muhammad ﷺ some 1400 years ago when he stated,

كان الله ولم يكن شيء غيره

“...Allāh existed when nothing else besides Him existed...”[132]

Hence the nonsensical question of who created God does not apply to the Muslim creed as we believe in an uncreated Creator who is the ultimate cause of all causation in the in universe. Of course, when dealing with the ‘rational’ mind of the atheist, we anticipate the next question to be an explanation of the mechanics of such a ‘Being’, as God seems to be the ‘only’ topic which an atheist cannot rationalize.

So How is Allāh ﷻ Unparalleled to the Rest of the Universe?

Not only did the Qur'ān explain that God is the uncreated Creator, it went leaps and bounds ahead by exhibiting the attributes of God in such a way, that any attempt to make a comparison to God would be rendered inadequate.

هُوَ الْأَوَّلُ وَالْآخِرُ
وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ
بِكُلِّ شَيْءٍ عَلِيمٌ

"He is The First and The Last, The Evident and The Immanent: and He has full knowledge of all things."[133]

"He is The First" – Meaning that nothing preceded Him. He is the Creator of all things, the Initial.

"...and The Last" – He will remain when all else is annihilated on that final day of doom.

"...The Evident" – Although he is veiled from our weak vision, He is evident through the perfection of His creation, and through the equilibrium that exists in the alternation of Night and Day, between the transition of the seasons, by the perfection in the galaxies He established!

"The Immanent" – He is hidden from us to test our faith in Him. But being Merciful and Just, He has sent down messengers for every era to ensure that the message is passed down and the Divine code of conduct remains amongst His creation to seek Him out.

"He has full knowledge of all things" – Humankind possesses merely an iota of knowledge yet they question the God who fashioned this vast cosmos! If humankind cannot even measure God's creation, how then will they measure His knowledge? Therefore submit to the fact that there will always be unknowns, and where the knowledge of the collective human persona ends, so begins an atom of an atom of the knowledge of God!

To further ensure that absolutely no comparison is made to God within Islāmic theology, the scholars took extra precautions to clarify His incomparability by stating that God is,

قديم بلا ابتداء، دائم بلا انتهاء

“He is The Eternal without a beginning and The Everlasting without end.”[134]

By this elucidation, the scholars ensured that nothing within creation, be it places, spaces, beings, or even time, nothing could be compared to the God of Islām because if it had a starting or ending point, then it could not be God because He is the one who has caused all things into existence. Thus, the above points provide sufficient insight to the fact that according to the Islāmic tradition, God can logically be unparalleled to His creation.

Can God be Imagined by our ‘Limitless’ Thoughts?

Yet another flawed premise by the ‘rational’ folk of the 21st century is the idea that the imagination is our own’ space’ where the possibilities are ‘endless’ and in such a place, the possibility exists to imagine what God could be like, if there was such a thing as God.

This is yet again, another trick by the atheistic lobby to cause the Muslim to fall into disbelief, because the atheist does not believe in God! So why would he even explore that possibility, if not to place the Muslim into a paradoxical situation?

For an illuminated Muslim, this is a trick of the devil, and one which we must be able to recognize from a million miles away, otherwise the results will be disastrous for our faith and we may not even realize that we may have committed an act of kufr (disbelief).

Imām At-Tahāwī رحمه الله closes the doors on this argument by stating,

الأوهام، ولا تدركه الأفهام.لا تبلغه

“No imagination can conceive of Him, and no understanding can comprehend Him”[135]

This is an absolutely beautiful method of displaying the Majesty of God Almighty as it safeguards the believer from falling into the trap of belief suggesting that our imagination may possess the means to comprehend our Creator because of its ‘infinite’ capabilities.

There are several reasons why this notion is erroneous from the perspective of Islāmic theology. We will discuss a few logical reasons why the Islāmic creed is opposed to such wayward philosophies regarding the Majesty of God.

- The idea of a limitless ‘imagination’ is fundamentally flawed because it is premised upon the ‘capability’ of the imaginer, and capabilities are limited, and limitations are a form of weakness, and weakness is a sign of imperfection, and God is free from any and all forms of imperfection.
- Furthermore, to whatever end the imagination may roam, and to whatever form or feature of God is imagined, that form is not God, because He has no likeness which may exist to compare Him to!

- As we have asserted from the scholars of theology, that the God of Islām has no point of beginning, nor an ending point, as the Creator is unlike His creation. The ability to imagine God would only cause Him to exist within our imagination from the 'beginning' of the actual thought process and will eventually 'end'. Thus whatever is imagined cannot be God.
- Furthermore, imagination is 'dependent' upon time, which is limited to the schedule of the imaginer, who is also affixed to a space in reality. The God of Islām transcends time and space as He is its creator.
- The Prophet ﷺ has informed us that paradise holds such beauty, that no heart can ever perceive it. This is a well established narration. Contemplatively, paradise is the 'creation' of God, and the significantly subtle point made by this narration is that if one cannot perceive the magnificence of God's creation, how then can anyone fathom the idea of perceiving His magnificent being?

Chance or Chancer?

Astonishingly, I have heard this argument a hundred and one times from the so called 'rational' man aka the Atheist in the past few years. I do 'believe' that almost all of the young atheists out there are but sheep that are following the directions of shepherds without any objective reasoning whatsoever.

These are the 'chancers' we refer to in this section who are 'indoctrinated' and addicted to the idea of the *expanse* of the universe by 'chance', at the *expense* of their god-given logic.

Retrospectively, the allegation asperses that since the Big Bang Theory hypothesized an event which explains 'how' the world came into existence, and since scientists cannot explain the 'why', it therefore seems – which to them is reality – that the world just happened, that it just occurred into existence by 'chance'.

We have thus far elucidated both philosophically and scientifically that this is illogical, and to add insult to injury, we present one of the most powerfully written paragraphs on the subject which I am certain that books will be written from, as it places those 'chancers' who have placed their 'faith' in their subject of 'chance' *in a quandary of certain confusion*. The erudite Dr. Fazlur-Rahmān Ansārī رحمه الله asks these so-called rationalists a contemplative question,

> *"If there is no God and the world came into being by itself, it means that it came into being by chance. In other words, it is a world of chance in which everything and every event emerges and dies out by chance. If we consider the nature of "chance" itself, we find that it always indicates an event which has no pre-conceived cause. In any case, it cannot be said to be a planned event. Again, if there is no plan in an event, there can be no purpose, because all purposive activity is planned, whether the planning is conscious (namely, based on intellectual appreciation) or merely instinctive. Resuming the argument, if the world came into being by chance, it is a blind and lawless world. Indeed, the very word "chance" means the absence of law. Now, if the world is lawless in its inherent constitution and if everything which is born out of it is also in its nature without law, it means that the formulation of any laws by human beings, whether those laws are scientific or ethical or political or economic, would be a violation of human nature and the nature of the world itself. But human beings cannot exist without law. Therefore,*

> *they are bound to give up the atheistic hypothesis of the existence of the world in order to live. If they don't and if they carry the atheistic hypothesis to its logical consequences, the only law which they can establish for themselves would be the law of the jungle in political administration and the rule of expediency in moral life. Speaking from the other side, namely, affirmation of faith in God's existence, if we believe that God exists and that He has created the world, it means that the world came into being through planned creation, is functioning under a system of law and is moving towards a purpose. In other words, plan, purpose and law are inherent in the very constitution of the world. This, in turn, provides the ground for every branch of human law-ethical, political, economic, and so on."*[136]

The erudite scholar, who, in my opinion, synthesized the intellectual genius of Al-Ghazzālī رحمه الله with the profound spiritual thought of Ibn Arabī رحمه الله , put forth such a thought provoking argument that even those who had aforetime placed all of their 'eggs' in the basket of 'chance' for the existence of the world, would definitely find themselves 'scrambling' in review of that hasty decision.

Dr.Fazl-ur-Rahmān Ansārī's رحمه الله telling argument asks of the atheist a question of absolute validity. That if this world is as the claim suggests – existential by chance – then 'everything emerges and dies out as a matter of chance'. O rationalist mind! Do you really believe in such a wayward philosophy? That 'everything' which exists and dies out is all as a result of pure chance? That 'nothing' occurred or occurs in this universe by 'any' preconceived 'cause'? So the distance between the earth and the sun is 'perfect' to sustain human life and all other life by 'chance?' What would have happened if the sun was a few hundred kilometres closer or further away from earth? Is this perfect balance by chance? If even one variable was off by the slightest fraction, would the earth 'exist' in such order today? Of course not! Only a person who is devoid of all sensibility would deduce such a preposterous conclusion. But for the 'skeptical' reader, who is still in 'need' of proof, we humbly appeal that the following research – from a Christian scholar – to be considered as corroboratory to Dr.Fazl-ur-Rahmān Ansārī's رحمه الله argument regarding a fairytale-like world existing by chance.

"In 1966 Time magazine ran a cover story asking: Is God Dead? Many have accepted the cultural narrative that he's obsolete – that as science progresses, there is less need for a "God" to explain the universe. Yet it turns out that the rumours of God's death were premature. More amazing is that the relatively recent case for his existence comes from a surprising place – science itself.

Here's the story: The same year Time featured the now-famous headline, the astronomer Carl Sagan announced that there were two important criteria for a planet to support life:

1) The right kind of star,
2) And a planet the right distance from that star. Given the roughly octillion – 1 followed by 27 zeros – planets in the universe, there should have been about septillion – 1 followed by 24 zeros – planets capable of supporting life.

With such spectacular odds, the Search for Extraterrestrial Intelligence, a large, expensive collection of private and publicly funded projects launched in the 1960s, was sure to turn up something soon. Scientists listened with a vast radio telescopic network for signals that resembled coded intelligence and were not merely random. But as years passed, the silence from the rest of the universe was deafening. Congress defunded SETI in 1993, but the search continues with private funds. As of 2014, researchers have discovered precisely bubkis – 0 followed by nothing.

What happened? As our knowledge of the universe increased, it became clear that there were far more factors necessary for life than Sagan supposed. His two parameters grew to 10 and then 20 and then 50, and so the number of potentially life-supporting planets decreased accordingly. The number dropped to a few thousand planets and kept on plummeting.

Even SETI proponents acknowledged the problem. Peter Schenkel wrote in a 2006 piece for Skeptical Inquirer magazine: "In light of new findings and insights, it seems appropriate to put excessive euphoria to rest . . . . We should quietly admit that the early estimates . . . may no longer be tenable."

As factors continued to be discovered, the number of possible planets hit zero, and kept going. In other words, the odds turned against any planet in the universe supporting life, including this one. Probability said that even we shouldn't be here.

Today there are more than 200 known parameters necessary for a planet to support life – every single one of which must be perfectly met, or the whole thing falls apart. Without a massive planet like Jupiter nearby, whose gravity will draw away asteroids, a thousand times as many would hit Earth's surface. The odds against life in the universe are simply astonishing.

Yet here we are, not only existing, but talking about existing. What can account for it? Can every one of those many parameters have been perfect by accident? At what point is it fair to admit that science suggests that we cannot be the result of random forces? Doesn't assuming that an intelligent being created these perfect conditions require far less faith than believing that a life-sustaining Earth just happened to beat the inconceivable odds to come into being?

There's more. The fine-tuning necessary for life to exist on a planet is nothing compared with the fine-tuning required for the universe to exist at all. For example, astrophysicists now know that the values of the four fundamental forces – gravity, the electromagnetic force, and the "strong" and "weak" nuclear forces – were determined less than one millionth of a second after the big bang. Alter any one value and the universe could not exist. For instance, if the ratio between the nuclear strong force and the electromagnetic force had been off by the tiniest fraction of the tiniest fraction – by even one part in 100,000,000,000,000,000 – then no stars could have ever formed at all. Feel free to gulp.

Multiply that single parameter by all the other necessary conditions, and the odds against the universe existing are so heart-stopping astronomical that the notion that it all "just happened" defies common sense. It would be like tossing a coin and having it come up heads 10 quintillion times in a row. Really?

Fred Hoyle, the astronomer who coined the term "big bang," said that his atheism was "greatly shaken" at these developments. He later wrote that "a common-sense interpretation of the facts suggests that a super-intellect has monkeyed with the physics, as well as with chemistry and biology . . . . The numbers one calculates from the facts seem to me so overwhelming as to put this conclusion almost beyond question."

Theoretical physicist Paul Davies has said that “the appearance of design is overwhelming” and Oxford professor Dr. John Lennox has said “the more we get to know about our universe, the more the hypothesis that there is a Creator . . . gains in credibility as the best explanation of why we are here.”

The greatest miracle of all time, without any close seconds, is the universe. It is the miracle of all miracles, one that ineluctably points with the combined brightness of every star to something – or Someone – beyond itself.”[137]

The Qur'ān on Space and Life

Echoing the very sentiments of the arguments (as discussed from scholars like that of Al-Ghazzālī ؒ as well as latter day Christian scholars like Laine), the Qur'ān stated,

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ
وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ
لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ
يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ
شَيْءٍ شَهِيدٌ

"We shall show them Our signs on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?[138]

Thus, the Qur'ān clearly points to the horizons (of space) and to ourselves (human life[139]) in respect of the 'signs' that 'exists' between the two in harmony of supporting the ultimate truth. Until and unless we do not accept this truth, then we are belying ourselves and the very 'nature' of the existence of the world.

As discussed earlier under the Kalām Cosmological Argument, that the hypothesis from Edwin Hubble, known as the 'Red Shift', which indicated that the universe was 'expanding' and it was this very discovery which laid the foundations for the Big Bang Theory.

1400 years ago, without any scientific apparatus, a man from the dessert claimed that the uncreated God had spoken to him, and communicated with him a message that he was to convey to all of humanity, as a 'sign' of God's existence. One infinitesimal part of that message, which scientists only discovered recently in human history – by the aid of their scientific apparatus – stated,

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ
وَإِنَّا لَمُوسِعُونَ

*"With power did We construct the sky. Verily, We are Able to **expand** the vastness of space thereof."*[140]

The cosmic strata is explained as being created with great power, thus its magnitude can therefore never shock the Muslim astronomer in any way. Furthermore, its creation has been done so with an autonomous means to 'expand' in continuity. This is what the Qur'ān is alluding to in the aforesaid verse as recorded by the Prophet Muhammad ﷺ all those centuries ago, albeit 'without' any scientific apparatus whatsoever. Thus the correlation between the expansion of the cosmos, and the origin of life from water were both declared in the Qur'ān well ahead of the scientific 'discovery' of these facts.

Now, the result of the expansion of the universe was realized 'after' Edwin Hubble noticed the 'redness' of the distant galaxies which led him the theory of the 'Red Shift', which became the catalyst for the Big Bang Theory. Even this idea is not without the subtlest of hints from the Qur'ān when God Almighty stated,

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ
وَرْدَةً كَالدِّهَانِ

"And when the heaven (cosmos) will split, it will appear like a rose painted red."[141]

Of all the possible colours which could have been linked to the cosmos in its expansion, the Qur'ān chose to divulge the colour 'Red'! Coincidence? Or Divine Providence? Those who choose the former, must exercise their logic on the possibilities of the 'odds' in which the colour 'red' was chosen to be discussed specifically in relation to the cosmos, and when all the variables are worked out, to then view the above verse without bias, and the result will be that it could only be of Providence, coming from a book which states at the onset that it should be read as from the Divine Presence, thus free from doubt (2:1).

How could a man in the desert have foreknowledge of such significant scientific discovery without the theory of relativity, or the aid of the Hubble telescope? Would it really be so far-fetched to assume even for a moment that it was perhaps through the very God who created this universe, that Prophet Muhammad ﷺ received this information from? Astonishingly, scientists would rather believe in the existence of little green men from space, than the possibility of an All-Wise Creator having communicated information to His servant! They would rather have us all believe in their ‘theories’ than to even postulate the possibility of an All-Wise Creator!

Conclusion to False Allegation 12

The Qur'ān has propounded such compelling arguments against the idea of a universe created by chance, that the notion itself must be revisited by any rational thinker.

Those scholars of Islām who have dedicated their lives to the study of; and dedication to; the corpus of the textual evidences from the Qur'ān and Prophetic way must be commended for their efforts as they have simplified our task in the modern age.

Summarily, the world could not have come into being by chance. If it did, then we live in a lawless world and what then is the purpose of 'law' as a vital function to sustain the socio-moral dimension of life? If science is 'unable' to explain the first cause, then its adherents should be humble enough to admit that until such a time, that the notion of an initial uncaused cause in the form of an uncreated Creator be modelled into the current equation as a hypothesis, that it will remain unresolved and give rise to even more questions!

Are they too afraid that the results will bring about such perfect answers in favour of religion that there will be no more questions left to ask, and thus render their own philosophy of existence null and void? Well, I for one wouldn't blame them, because on those odds, the 'chances' are high in favour of religion!

– In the end, Allāh ﷻ Knows Best –

* * *

Did you know that the Big Bang Theory stands to explain ‘how’ the universe possibly came into existence, but it cannot explain ‘why’ it occurred? The Qur’ān however, can explain both!

False Allegation 13

The Qur’ān Cannot explain the Concept of Existence in the manner Science can, thus the Qur’ān is not as comprehensive as it is made out to be!

Accusers – Atheists, Scientists

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ
هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا
السَّمَاوَاتِ وَالْأَرْضَ ۚ بَل لَّا
يُوقِنُونَ ﴿٣٦﴾

*“Were they created by nothing, or were they themselves the creators? **(35)** Or did they create the heavens and the earth? Rather, they are not certain. **(36)**”*

(Sūrah At-Tūr, 56:35-36)

Response to Allegation 13

This is a routine error almost resembling that of the schoolboy who consistently forgets to do his 'homework' yet still attempts to answer when the teacher questions him, and who fails miserably at each attempt, and in the process, exposes his lack of attempt to complete the task he was given.

Likewise, too many atheists have made allegations against the Qur'ān without having studied the entirety of its message. Meaning that they study articles on internet search engines in 'English' and thus deprive themselves of the actual core text in the Arabic language which the translator may have opted to interpret differently based on the socio-historic background of the verse itself.

Nonetheless, I would argue that the Qur'ānic stance on the subject of existence places the rationally-driven atheist into a type of dilemma to such a degree that the paradoxical situation that it places the intellectually sound person in, will only deduce that it's principles are explicated on such acute scientific grounds, that the results are incontrovertible.

We have intentionally inserted this allegation at this specific point because by now, the reader will have found the many flaws in the argument of science based on the first cause, and the contentions we have brought forth on the infinite regress as postulated by Imām Al-Ghazzālī رحمه الله , as well as the numerous problems that comes with the philosophy that the universe came into being by 'chance'. Thus, like the phenomenon of a 'black hole', which sucks in anything within proximity into oblivion, so too, are the many holes in the argument brought forth by men of science and rationale.

Speaking on the side of the Qur'ān, we hereby respond to the preposterous claim that the Qur'ān cannot elucidate the notion of existence in the manner that atheism can. Although, they are probably correct in a manner of speaking because if anything, we have exhibited the numerous flaws in their argument, and thus, by that yardstick, I am certain that the Qur'ān 'cannot' explain the concept of existence in the manner that the Atheistic philosophy can, simply because it can do justice to the subject without the flaws exhibited by the confines of man's intellect.

The Qur'ānic Challenge on Existence

From the perspective of existence, the Qur'ān not only discusses the subject, but does so in a manner of a challenge. The Qur'ān challenges those amongst humankind who question its ability to disclose meaningful truths by asking a series of rationale based questions to the intellectual mind. Like the teacher, who after having mastered the subject, asks of its proponents questions of a revisionary nature, such is the confidence of the Qur'ānic claim that it can teach the subject to the reader in a 'thought provoking' manner by focusing attention on information that can only be 'known' by rational inquiry. These questions are specifically aimed at those who doubt its premise as the word of God, and also those who are themselves searching for answers regarding their 'purpose' or some 'meaning' for their 'existence'.

The Qur'ān challenges the rational mind by inquiring,

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ
هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا
السَّمَاوَاتِ وَالْأَرْضَ ۚ بَل لَّا
يُوقِنُونَ ﴿٣٦﴾

"Were they created by nothing, or were they themselves the creators? ***(35)*** *Or did they create the heavens and the earth? Rather, they are not certain.* ***(36)****"*[142]

The Qur'ān appeals to the logic of those who reject the belief in their existence as having originated from the power of God. If they were not created by God, then there are three logical questions pertaining to their 'existence' which they must answer!

Were You Created from Nothing? – The first point which the Qur'ān asks is, 'Can something be created from nothing?' As we have stated earlier in this chapter, the answer is a resounding 'No!', because for anything to be created, it has to come from 'something', as the scientific principle explicates that nothing can come from nothing. So if the world exists as something, it therefore follows that its existence was 'dependent' or 'contingent' upon 'something'. Muslims believe that the 'something' upon which the explanation of all creation depends upon for 'existence', is the Uncreated Creator. Thus the first question which the Qur'ān asks the doubter regarding one's creation as to its possibility from mere nothingness, and the answer is a definitive 'no'! To answer 'yes' would be to abandon all reasoning and to contradict the most basic of scientific principles.

Self-Creation? – The second point asked by the Qur'ān is, 'did you bring yourself into existence?' (Referring to self-creation). Here, the Qur'ān describes a logical contradiction because in order for this to be viable, one would have to exist and not exist at the same time. Firstly, if a person says that he exists outside the will of an uncreated creator, then we revert to the line of questioning from point one which merely asks 'were you created from nothing?' Hence self-creation cannot be plausible unless the origin of creation is explored. Secondly, if a person brought himself into existence, he would have to exist first in order to create himself. For that to occur, his own existence needs to be established. Hence this is also an illogical view, and therefore cannot be considered an option for the 'existence' of creation.

Something Created, Creating? The third question asked is, 'Did they create the heavens and earth?' The Heavens and the earth are God's creation, and 'they' (the doubters') are also His creation. Thus the idea refers to something created, involved in creating the universe. Hypothetically, this is plausible, but it comes with another problem, an *'infinite regress',* which is, 'what created that something which created the universe?' and these chain of events would continue on infinitely until the cause itself doesn't even occur, i.e. un-cause. The general misconception from uneducated atheists is based on their inability to distinguish between 'potential' infinity and 'actual' infinity. The subject matter pertaining to why an infinite regress creates more problems than provides solutions was discussed under the subject of the Kalām Cosmological Argument. Thus in light of this view as well, it is an illogical view for the doubter to assume that their existence was as a result of something already created. Meaning that they were created by a force with the ability to create, but this particular force itself was created, which would then result in the question of who created that being who created that being who created that being, and would go on *ad infinitum* until the initial cause of the first created being does not occur.

Conclusion to False Allegation 13

After the three questions, the Qur’ān then states, that these doubtful people, – who cannot answer these simple questions – are themselves not certain about the subject of existence, and must therefore submit to Him, Al-Khāliq (The Uncreated Creator), and if they do submit, then the aforesaid 3 questions are not even worthy of examination as His being the Uncreated Creator stands in response to each raised point.

– In the end, Allāh ﷻ Knows Best –

* * *

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ
الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ
زَهُوقًا

“Say, Indeed Truth has come and falsehood has been obliterated, indeed falsehood was a (thing of) obliteration”

(Sūrah Al-Isrā, 17:81)

False Allegation 14

The Science of Cloning proves that 'Man' can 'Create' new life.

Accusers – Atheists, Scientists

"...if science can 'create', say a 'fly,' from nothing, or a mosquito out of thin air...then that would be 'something' now wouldn't it?

For every great scientist who ever lived, there has been a ‘mad scientist’ who was willing to break the laws of science in order to achieve the necessary goals. Science and science fiction has always seen this fascination with the idea to ‘create’ life – in many cases via illegal experimentation on human beings –. A prime example of this has come from the realm of science-fiction in the famous Frankenstein’s Monster idea, or more recently the idea to create life by artificial intelligence (A.I.).

Such has been the humankind’s fascination with the idea of ‘playing God’. Of late, the science of cloning has made remarkable strides in the field and has undoubtedly proved its credibility as a science. However, there is a critical error in the claim that ‘cloning’ is a means of proof that humankind too, can create life. This wayward philosophy will become clear momentarily.

Prior to that, we must define cloning for the benefit of the reader and to ensure that our refutation of this deceitful claim is understood with relative ease.

According to biotechnology, cloning refers to the process used to create ‘copies’ of DNA fragments, cells, or organisms. On the 5th of July 1996, the first mammal was successfully cloned. It was a sheep named ‘dolly’. Immediately, the notion, and subsequent headlines in numerous world newspapers stated that man had finally harnessed the power of ‘God’ to create, and whenever that insinuation was projected, many scientists made no sturdy effort to rebuff any such claims, and so it became synonymously implied in the minds of the onlookers, to be an act of God, by man!

To the uneducated religious laymen, the idea of cloning must have shaken the very foundations of their beliefs. To this day, I continue to witness majority of my students battle with the idea until the simple and logical rebuttal is presented to them. Hence there is no need to even delve into type of textual rebuttal from the Qur’ān, as a logical rebuttal is more than sufficient to refute this false notion.

Whilst cloning is indeed a great accomplishment as a science, the idea that it is ‘playing God’ by ‘creating’ is a great deception of our time. In simpleton terms, cloning is a pretty way of saying ‘copying’, and in order to ‘copy’ something, one requires an ‘original’. When scientists cloned the first sheep, or maybe when they clone the first human being, there is absolutely nothing godly about this at all, because all they have achieved is to ‘copy’ something already ‘created’. Is this what God does? For the third time in the section of ‘Atheistic Allegations’ we remind the reader that according to rationality and scientific principle, “Nothing comes from nothing”. Therefore science is not creating anything at all. They are merely taking credit for copying God’s artistry! It is the same as a when a cheap knock off tries to take all the credit by falsely advertising the product as their own initiative. That is a lie!

Thus, if science can ‘create’, say a ‘fly,’ from nothing, or a mosquito out of thin air...then that would be ‘something’ now wouldn’t it? Then only, will they be in a position to talk about challenging God. Until such a time, science should at least appreciate God’s creation and abstain from these lame attempts to sway the minds of the uneducated away from God towards science. If they do believe their teachings to be true, then they should propagate them with honesty and integrity! Ironically, honesty and integrity cannot be taught by science and atheism but by a moral code which traces its roots to religious tradition. Hence science may be able to tell us all these spectacular ‘facts’ about the world today, yet it cannot teach something as simple as ‘morality’, and until it can, people of religion should not be expectant of any type of moral integrity.

– In the end, Allāh ﷻ Knows Best –

* * *

False Allegation 15

God created the Devil and the Devil Spreads Evil, therefore God is Responsible for the Existence of Evil in the World

Accusers – Atheists, Philosophers

"…the scrutiny of the faultfinder is almost impossible to avoid when his wandering heart are steered by the engine of bias."

Response to False Allegation 15

This allegation is a very rational one, but based on religious text sourced from Islām, Judaism and Christianity who share between them a somewhat similar account of history regarding the first man and woman albeit with slight differences on some parts of the basic narrative, though with major differences in the theological inferences drawn therefrom.

Thus the particular allegation of mention is one aimed at all three of the Abrahamic faiths with a shift in blame to each of them for the 'problem of evil' in the world'. Whilst we cannot speak on behalf of the Judeo-Christian view on the matter, the Islāmic perspective regarding this particular allegation will exhibit – just as with all the previous allegations – that the allegation has no basis whatsoever and is merely a cleverly structured argument at best.

There are two basic problems with the allegation,

a) Rational Dilemma
b) Contextual Dilemma

Thus both of the above will require a brief explanation in order to refute the allegation

Regarding the philosophical dilemma that an atheist places oneself in by this rhetoric as a means to distance himself or herself from religion, is paradoxical to say the least because, to then adopt 'atheism' as a result of this notion, it is not atheism at all, but rebellion unto God. How so? Well, if an atheist asserts that God created the devil and that the devil is responsible for evil, and evil is responsible for the innumerable crimes committed on a daily basis, then in retrospect, the atheist is indirectly acknowledging that there is a God who is the Creator, and who created the devil, who then whispers evil suggestions into the hearts of humankind to sin against God's commands. Thus realization of the ideal infers partial belief in the existence of the ideal.

If however, the atheist states that he or she has no such inclination but is merely pointing out a 'possible' or 'probable' flaw in the theological structure of the religion itself, then we can turn to the secondary point as a means of rebuttal. However, many atheists utilize the point that if they were to believe in a God, then they will be forced to acknowledge that God created the devil and that the devil is responsible for the prevalence of evil in the world. As a corollary of that fear, they prefer to opt out of the idea of religion. Now, whether or not their intentions are pure in this regard, only time will tell, but we assure the reader that the Islāmic perspective on the matter is undoubtedly the only means of explicit explanation which acquits God of this allegation from a textual standpoint.

On the flip side, atheists then argue many 'hypothetical' scenarios on the basis of 'probability', in which the argument is designed to give their rhetoric the vantage point. Such can be seen from this very argument on the basis, "that 'if' God did exist, then such and such...", so in this manner, it is the perfect intellectual getaway.

Conversely, we must insist that 'if' the argument of 'probability' is used to create a scenario in which their stance is given credence, then we will also argue on the same basis of 'probability' by stating "that 'if' God' did not exist as the Designer of the universe, then what is the purpose of its existence?" or "How can we explain the 'perfect order' of the universe if it was not created by an All-Wise God?". Can Atheism then give all of humanity the true ‘meaning’ of life? Or the answer as to why everything is the way it is? And the answer is ‘No!’ It cannot provide that answer on the macro level nor on the micro level because then it will be forced to explain the problem of ‘consciousness’ according to each individual. This is the same response we assert for their argument on the ‘problem of evil’, which is also based on the notion of probability and misconception regarding God.

Suppose the response is that the universe came into existence by ‘chance’, then we divert the reader to the previous sections in which the subject of the Big Bang Theory and the Qur’ānic challenge on existence coupled with Dr. Fazl-ur-Rahmān Ansārī’s رحمه الله thought provoking questions were outlined. Until those questions remain unanswered, then science cannot demand explanations from religion regarding the problem of evil, because, if the inability to answer a question thoroughly is regarded as failure in proving the ideal, then the same must apply to science and atheism as well. That if science cannot explain what caused the Big Bang, with a convincing response, then suffice to say that science too has ‘failed’ and its discoveries must be rejected? Of course not a single Muslim will ever suggest such a preposterous argument, though in reality this is the very same illogical argument that atheists are trying to raise with religion.

Here, we warn the reader of our monotonous methodology of consistent emphasis upon every theological view to be henceforth be stated as, 'according to the Qur'ān' in order to maintain contextual focus.

Regarding the second point of concern, in relation to the textual standpoint, the Qur'ān clarifies that Satan was known as Iblīs and was from a creation known as the Jinn (18:50). According to the Qur'ān, the Jinn preceded humankind in creation (15:26-27) and according to the scholars of exegesis, he was the first of his kind as Imām Hassan Al-Basrī رحمه الله states,

إِبْلِيسُ أَبُو الْجِنِّ كَمَا أَنَّ
اَدَمَ أَبُو الْبَشَر

"He (Iblīs) is the original Jinn just as how Ādam عليه السلام *is the original Man."*[143]

This may also stand to explain why he was stationed in the lower heavenly realms to begin with.

According to the Qur'ān, *only* the Angels do not have free will, and act in accordance to the command of God (16:50). Thus the primarily significant point of theological note is that the Jinn and Humankind were gifted with 'freedom of choice'. Iblīs was initially a devout servant of God and as a result of his numerous acts of righteousness; he was stationed in the lower heavens. This a pivotal point which is a distinguishing factor between the Muslim standpoint and the Judeo-Christian views.

Satan ‘Chose’ to Rebel

According to the Qur’ān, when God fashioned Prophet Ādam عليه السلام (15:29) and presented him to a gathering of angels (in which Iblīs the Jinn was present), God commanded the angels to bow in obeisance of Prophet Ādam عليه السلام (2:34), who would eventually become His vicegerent on earth (2:30). The angels, who of course were beings of no self-directed will, bowed (2:34), but Iblīs who was a Jinn did not bow (18:50) because **he was not an angel** and possessed the ability and freedom to choose.

According to the Qur’ān, Iblīs chose to disobey God’s command for several reasons,

1. Pride (2:34)
2. Arrogance, Rational deduction in opposition of Divine Injunction. (7:12)
3. Disrespecting a Prophet of God, Arrogance, Analogical Reasoning in rebellion to Divine Command. (15:33)
4. Jealousy, Rational deduction in opposition to God’s command. (17:61-62)
5. Rebellion (18:50)

Of course, it is no surprise that Satan’s misuse of logic is cited several times as the reason which led to his failure in understanding the ‘wisdom’ behind God’s command. We invite the atheistic lobbies to contemplate their own stance on the matter as well, in hope that they too do no not make the same mistake as Satan had previously, for indeed the Qur’ān is a book containing deep lessons for people of acumen (12:111).

Thus, unlike the general view held by many atheists who hail from Christian heritage, the Qur’ānic stance proves that Satan made the choice to rebel against the command of God, and that he was not compelled to disobey due to ‘fatalism’.

Instead, the Qur’ān distinctly described the event with Satan and the angels to portray this very point, that the angels did not question as they possessed no self-directed will, but Satan, who was not an angel had a ‘choice’ and made the wrong decision.

The Merciful and Wise God Grants Satan an Opportunity to Reflect

At that moment, God could have punished Satan with immediate effect. I wonder what would have been the objection from atheists if that was the case? It would probably have read to the effect that “God is now to blame for the axis of evil in the world because ‘if’ He did not punish Satan, then Satan would not have sought revenge by spreading evil?” I am confident that the aforesaid objection would have been raised if the scenario had panned out in the way atheists hoped it ought to have. Either way, the scrutiny of the faultfinder is almost impossible to avoid when his wandering heart are steered by the engine of bias.

Resuming the discussion, God Almighty admonishingly asked Satan,

قالَ ما مَنَعَكَ أَلّا تَسجُدَ إِذ
أَمَرتُكَ قالَ أَنا خَيرٌ مِنهُ
خَلَقتَني مِن نارٍ وَخَلَقتَهُ مِن طينٍ.

Said Allāh, “What prevented you, that you did not prostrate when I commanded you?” Answered Iblīs, “I am better than him; You created me from fire whereas You created him from clay.”[144]

In light of the abovementioned verse, we hereby present the elucidation of the section by an edited excerpt from our previous publication which dealt with an objection at this juncture as well. In this manner, the narrative as well as the objection will be clarified with at once.

Point of Interest – God, the All-Knowing

“Satan was questioned by God who inquired, *“What prevented you, that you did not prostrate when I commanded you?”* Atheists, at this point object that if the God of Islām was indeed ‘All-Knowing’ (Al-Alīm), then why did He ‘ask’ a question? Shouldn’t God already know the answer to everything?

Our response to this ignorant objection is that by God’s questioning Iblīs, *“What prevented you, that you did not prostrate when I commanded you?”* is not a question of inquiry at all. A typical example of this can be easily understood by any parent, though prior to that example we must explicitly affirm that our example of the human psyche here, is by no means a likeness of the Divine in any form. Rather, since the objection is based on a logical premise, of which, God is not bound by, our response is presented within the confines of the parameters set by the logician’s inquest.

Any good parent who wishes to educate one’s child with good morals and values will attest that even though a father or mother, after witnessing the action of the child who was prevented from committing a certain action, (for all intent and purpose, the child was told not to eat a certain chocolate).

Naturally the child will attempt to eat that chocolate at some point, and having found the child red-handed with the chocolate, the parent tends to admonishingly ask the child, *‘What are you doing?’* This line of questioning is absolutely **illogical** because the parent, having caught the child committing this forbidden action still asks the child, *“Why did you eat the sweet when I commanded you not to?”*

Was the parent ‘unaware’ of the child’s action? Not at all! The parent merely inquired because the parent was giving the child the ‘opportunity’ to assess its error, and upon realization, ensuring that the error will not be repeated due to the remorse of violating the law which was enacted by the parent.

Hence, the God of Islām is also ‘Merciful’ and ‘Compassionate’ with His servants. A point which one hundred and thirteen chapters of the Qur’ān reiterate by declaring His qualities at the commencement of each of those chapters, reminding the reader of His

Beneficence and Mercy.

By questioning Iblīs, God was merely offering him a **second chance** to induce introspection so that he could assess the reality of his actions and amend them in due time to prevent the wrath of God befalling him. *Instead, Iblīs chose to 'arrogantly' remain steadfast on his view*."[145]

Further investigations into the verses reveal that when Satan was presented with this opportunity he 'chose' incorrectly'.

According to the Qur'ān, God then banished Satan, explaining that it was not befitting him to remain in such a heavenly place whilst he possessed such pride (7:13). At that moment, Satan could have repented and begged forgiveness for his arrogance and pride. Instead, he beseeched God with a prayer that acted as a 'challenge' to turn humankind away from God's 'existence' by supplicating for respite till the Day of Resurrection (7:14). And God accepted his supplication (7:15).

Conclusion to False Allegation 15

Thus, contrary to the atheistic allegation (which claims that evil exists in the world as a result of God's creation of the Devil, hence God is responsible for the prevalence of evil), the Qur'ān stipulates that Satan acted on his own account and although he was given the opportunity to introspect and repent, he 'chose' to ignore and rebel. Therefore, God cannot be held accountable for what the devil knowingly chose to do out of his own volition.

Retrospectively, we can safely deduce that such is the Mercy of God, that although Iblīs had disobeyed Him, his wish to be granted respite till the Last Day was accepted.

The lesson for the reader in the modern age is that if the devil, after displaying arrogance, pride and overall disobedience to God found his supplication accepted, then what about those servants of God who strive to do good yet sometimes err and follow those errors up by sincere repentance and supplication to God?

Within this narrative lies a message of hope for those who presume, that their accumulated sins have reached a point of no return. If God was willing to grant Satan his prayer even though it was in opposition what He commanded, then surely there is hope for those sinners to never feel that they are beyond reprieve. The Qur'ān preaches to all who subscribe to its tenets and values that one should never feel too far from the reach of God's Mercy (39:53), as His Mercy overwhelms His wrath.

Thus, according to the Qur'ānic stance on the matter, the prevalence of 'evil' cannot be blamed upon God, but on Satan himself who disobeyed God's commence, and chose to remain in obstinate rejection by his own free will. Atheists who use this weak line of argumentation against Muslims do so out of their inability to differentiate between the Islāmic source and the Judeo-Christian sources.

God Almighty sent the Qur’ān as a Final Testament to humankind. Its revelation in the Arabic language has proven to be a source of moral guidance and spiritual serenity for the believers on one hand, yet the very same Qur’ān in the Arabic language has proven to be a stumbling block for its enemies and a leading factor for their inability to penetrate the message on the other hand.

We have consistently demonstrated that with each of the allegations raised against Islām and its Noble Messenger ﷺ, that the vital flaw in the argument originated from their inability to comprehend the Qur’ānic Arabic of the verse, and consequently, by mere perusals of ‘translations’ of the Qur’ān, they committed the typical ‘schoolboy’ errors – which the ignoble often do – and followed to feel a sense of ‘victory’ before an objective analysis of their ‘findings’ was assessed.

Could this perhaps be one of the reasons for an allegorical interpretation of the verse of the Qur’ān which stated,

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

“which none but the pure [of heart] can touch (this Book)”[146]

The inference we draw from the verse is that until and unless one approaches this Qur’ān with a pure intention to seek out the truth, then one will be found at a *cul-de-sac of confusion*. When unattended to, and untreated, this confusion spreads deep within the haters of the Book of God until they become blinded by it.

In this state of utter confusion, they even assume that their argument has some type of clout behind it, but are then rudely awoken when clouted by Islāmic scholarship’s rebuttal, which has approached the Qur’ān with the intention to unravel the divine truth. Thus, their argument comes crashing down like a planned demolition.

In chapter one of this book we asserted a basic list of reasons which causes some people to misunderstand or misinterpret the Qur’ān. We can safely deduce that those reasons have been established via the various responses to the allegations raised, thus asserting the consistency of our overall argument in this diminutive work.

We pray for those who harbour hatred towards us, that God Almighty grants them understanding, so that they may approach His book without any preconceived notions of a biased nature

– In the end, Allāh ﷻ Knows Best –

* * *

Chapter Four

DISASTER MANAGEMENT

"...in order to produce the requisite scholarship once more, institutions must be modelled on the story of Prophet Moses عليه السلام and Khidhr عليه السلام to ensure an amalgamation of the 'two oceans of knowledge', one being external or academic knowledge and the other being internal or spiritual knowledge."

The primary reason for this particular chapter is a logical one, when we realize the title of this book is "*Defense Against Disaster*". With any disaster, comes the even more complex matter of having to deal with the aftermath. This is where disaster management proves to be handy. Thus the most crucial lesson learned, is when those who have experienced disaster, exhaustively prepare the future generations in anticipation of adversity, should the situation repeat itself. If this cannot be pre-empted, then the people who have experienced the disastrous effects of any calamitous event will prove that they were a selfish group of people, who cared not to even warn the future generations on how to avert disaster, which those inexperienced youth could not have foreseen themselves due to their ignorance at the time. Thus, those who are in a position to foresee imminent danger must then prepare those who are unaware for the danger that is to come.

In order to defend the parameters from disaster, one must first identify the weak spots within the location of concern, and follow to strengthen its foundations from within. In hindsight of the Islāmic defense against the disastrous onslaught from those who wish to vilify its name, message and messenger, we must reflect upon the current systems in place and on the basis of introspection, straighten out whatever crookedness has crept in, but furthermore, to ignite a flame of Islāmic intellectual revolution within the Muslim world. To achieve this, we must critique those systems with view to advising where the necessary transformation must come from. Only then, can we avert disaster from ever reaching the hearts and minds of our beloved children and their progeny, and in the process, propagate the pristine teachings of Islām to the forefront once more!

Caution to Muslim Reader

The advice provided in this section should not be misconstrued, and must therefore be considered with an objective mind, and with view to the fact that it is being written by someone who has immense experience in this field. Thus I will bring forth these matters of critique to the attention of the reader, all in the name of 'progress', and definitely not as a means of 'attack'. If anything, this book is a 'defense', of; and for Islām; but at times, we must hold our hands up and take responsibility, or rather in this case, hold our heads down in shame, for some of the problems which are prevalent in society today, for which we may be contributors to.

That being stated, taking this route means that at times, even if one needs to be 'offensive' in strategy, one can still remain passive in approach. Hence, I will reveal what I believe to be 'key matters' which, if not acknowledged within Muslim society, then the danger for the future generations will unfortunately ensure that allegations of this nature will be allowed to spread widely with no consequences in sight for the allegers.

As a result, the message of Islām will become enveloped in such controversy that people will despise it, and the lack of response will strengthen the argument of the opposition. Thus it is imperative that via introspection, we can therefore troubleshoot the issues and commence a complete system check in order to correct the problems which have led to stagnation – God Willing-.

Causes for Stagnation

Seeing as though the issues raised in this book are prevalent in society as a direct result of the systematic vilification of Islām, it is therefore vital that Muslims raise awareness by rectifying these false notions via respectful dialogue, inter-faith communication, and Islāmic awareness and educational programs designed to rid these delusions of grandeur regarding our wonderful, yet grossly misrepresented faith!

Firstly, in order to achieve this goal, Muslims must return to the Qur’ān and Sunnah and remain steadfast on the rulings of their scholars[147]. The causes for our stagnation, which are currently inestimable, (and far too intricate to discuss in this conclusional stage of the book), but must be acknowledged if we are sincere about positive transformation. Nonetheless, the foremost matters which require our immediate attention, and this writer believes that if they are recognized and swiftly dealt with, then we can be assured that allegations of this nature will eventually be eradicated from society.

Educational Stagnation

Firstly, our institutions require a complete restoration in order to deal with the challenges of the modern age. By the grace of Allāh ﷻ , there are literally hundreds and thousands of Islāmic educational institutes all over the world, though an analysis of the 'methodology' implemented at many of the Dārul Ulūm centres reveal that we are producing quantity at the cost of quality.

Take for example the institutions dedicated to the field of Hifzhul Qur'ān (Guardianship of the Qur'ān). Majority, if not all, are producing excellent reciters with immense 'memory' techniques, but how many institutes of Hifzh are actually 'teaching' students the value of what they have dedicated their lives to protect? Almost none of them offer 'Arabic' as a mandatory subject. The student is almost bereft of the knowledge pertaining to the sciences of the Qur'ān, the jurisprudential laws of the verses, or even a basic synopsis on the socio-historic background pertaining to the 114 chapters of the Qur'ān.

These topics are relatively unknown and the student is graduated not even understanding the value of the book he has just committed to memory. Thus the Islāmic institutions and the administrators in particular must come to terms with the problem at hand.

Below are some of the matters relating to educational stagnation which require a comprehensive reconstruction on,

- The methodology of disseminating knowledge. By this we do not suggest a change from the traditional route, but indeed a type of integration between the timelines, thus enabling a principled grounding of the traditional method, but infused with the modern perspective which will prepare the student for this era. An example of this may be the deduced from the following introspectively induced question, "How many of our Dārul Ulūm institutes are producing students who can sit with an atheist and confidently debate with him on the subject of evolution?" If our answers are anything short of 'majority' then we are losing the battle from the perspective of scholarship, based on educational stagnation. If a factory owner does not evolve his product to suit the demands of the time, then his product will become obsolete. Thus if the production line from our institutions cannot meet the demand, then the youth will turn to those who are not scholars, but who are intellectuals in those fields alone, and that is already a recipe for disaster. Hence, in order to produce the requisite scholarship once more, institutions must be modelled on the story of Prophet Moses عليه السلام and Khidhr عليه السلام to ensure an amalgamation of the ‘two oceans of knowledge’, one being external or academic knowledge and the other being internal or spiritual knowledge. Thus allowing the student the opportunity to possess the requisite insight into academic and Islāmic information.

- The syllabus. Here too, we cannot insist on teaching a syllabus which was designed to deal with problems from 500 years ago, if we are going to ignore the problems of society *today*. Institutions must ‘recognize’ the issues facing the global community of Muslims and follow to ‘add’ value to their syllabi with the addition of the modern subjects required to ease the student’s progress and assimilation into society. If our syllabus is not going to be attractive enough to indulge the mind of the modern day youth, then it is obvious that regardless of his fervour for the religion, he may find greater pastures in the secular world.
- Skilled teachers. If our goal is indeed to strive for academic excellence in Islāmic education, then we must seek out the *crème de la crème* of the Islāmic world and the people must refuse to settle for the ‘cheapest’ option. If we are comfortable with a cheap option, then we cannot complain about the ‘cheap’ quality of production.
- Remuneration. If we are going to undervalue our scholars at on the same level as a general worker in a supermarket, and when the reasons for stagnation rise exponentially, then suffice to say that we are part of the problem. A scholar who is employed to educate cannot, and will not be in a position to give 100% if we value his worth at 40%, because, in order to bring about the 60% of equilibrium, then he must search for ‘alternate’ filler jobs in order to meet his economic demands. Thus when he delivers only 40% of his effort, it is the administration of the institutions which must take

the responsibility for their decisions.

- Technological advancement. Institutions must be well equipped with the latest technology as well as tutors who are well-versed in the relevant faculties in order to prepare them for the ‘modern age’. Failing to do so, will create a vacuum between the shepherd and the sheep resulting in an influx of predatory attacks on the flock.
- Penetrating the language barriers. The Qur’ān was revealed in Arabic, but this religion has spread to the farthest regions of the earth. When tutoring the indigenous people of a region, the first hurdle is that since the Qur’ān is in Arabic, which the student does not understand, and the language of the student is unknown to the teacher, thus a ‘third’ language is introduced (generally the language of the teacher) and the student is forced to accept the gargantuan task ahead of him to now learn Qur’ānic Arabic (which is unknown), from an additional unknown language, which he must now learn, and his teacher battles to explain both because they do not speak the same language. Thus the thought of such a challenging scenario becomes a ‘deterrent’ and with no other viable options, the locals become disinterested. As soon as possible, the medium of study must be in the language of the locality.

Scholarly Stagnation

In chapter two, we discussed ‘Muslim Contributions to the Modern Age’, and in that section we asserted that the 21st century owes a debt of gratitude to Muslim scholarship for the many advancements it enjoys in the medical, mathematical, astronomical, social, mechanical, optical fields etc.

Retrospectively, that era was heralded as the ‘Golden Age’ of Islām, yet regrettably we are now located in the ‘Dark Ages’ once more. Based on past achievements, Islāmic scholarship ought to have seen an exponential rise from that point onwards. Alas! That is not the case at all. If anything, there seems to be a steady and ever-increasing decline in the pursuit and quality of Islāmic scholarship to the point that it is no longer considered an ‘honourable’ career option for a youth. Parental advice on this matter is more of a concern from the materialistic perspective and parents are well aware that Muslim scholars do not earn a decent enough salary to sustain even an average lifestyle to meet the demands of the modern age.

Ironically enough, many of those parents who ‘recognize’ the struggle of finances on the part of the scholars, and who discourage their children from the pursuit of that path based on monetary means, make almost no attempt to ‘rectify’ the problem. Instead, they prefer to provide alternately suitable options for their ‘own’ benefit. If this ideology continues to grow, then ‘who’ will show concern for the Ummah, and how will we eradicate the problem?

Secondly, the field is considered by parents as a ‘backward’ one, which may cause their children to disassociate from society altogether due to the information disseminated from certain Dārul Ulūm centres. This is a well established fact, and by this we mean that the ‘modern’ parent fears that the child may become too ‘orthodox’ and then ‘enforce’ their views upon the household which will impact upon the family in a negative light. This again shows the flaw in our education and in our thinking capacity. In many cases, Dārul Ulūm centres are creating tunnel visioned students who cannot think for themselves aside from what has been bombarded to them for many years. This is noticeable by other parents who fear the same for their own children and prefer to send them towards academic study instead.

Thirdly, the focus of many a scholar today seems to be grounded on this fixation to woo the audience, and the pursuit of this objective comes -at times-, at the high cost of sincerity. So many scholars now prepare their ‘message’ in accordance to the ‘demand’ of the host and the ‘expectancy’ of the audience. A discourse is considered ‘powerful’ if it was ‘emotional’, even though it may have lacked the requisite intellectual requirement and necessary lessons.

We divagate momentarily to remind the Muslim reader at this critical juncture that if we truly are believers in the Qur’ān as being the ultimate message of God, then we must agree that the Qur’ān prefers to induce intellectual thought over emotional reactions. In fact, the Qur’ān states that some of the dwellers of Hell will belatedly realize that their placement in the fire is as a corollary of their inability to apply their ‘senses’ (67:10)

Resuming the discussion pertaining to ‘scholarly stagnation’, of course the matters discussed aforetime under ‘educational stagnation’ will undoubtedly ripple onto this field as well, but in relation to the scholar himself, it must be stated that if the scholars do not attempt to at least compartmentalize information to be categorized in relation to relevancy, and thus progress resolve the ‘larger’ problems out there, and if they persist to incessantly pursue and revisit verbatim the same old material and topics on a ‘rinse and repeat’ process, then unfortunately this is a great injustice upon the community, and one which must be rectified from the root, whilst studying at the institutions.

Fourthly, being a ‘good speaker’ does not necessarily imply that one is a good scholar, and if public speaking is the yardstick of measuring scholarship, then is every MC at functions is now a ‘scholar’ too? In the end, that is the perception that is out there, and it is one which is inherently wrong on too many levels. Anybody can become a public speaker with practice, but not everybody possesses the mettle to pursue the rigorous quest of Islāmic knowledge for an exhaustive amount of time.

Thus, scholars must take note that the public will progress as far into the future as the scholar is willing to guide them towards, but if we are stagnant, then they too will stagnate. If scholars are content with delivering a Friday discourse, and the odd private lecture during weekends, then, in a week consisting of just 7 days, as far as productivity is concerned, scholarship’s contribution will have seen a shortfall of productivity of 5 of those 7 days each week.

Hence in a 365 day year, only 105 days are productive and 260 days are unproductive. If this consistent means of inactivity continues, then each year will be considered a huge loss from a scholarly perspective.

Additionally, to ensure the execution of the aforesaid matters of concern, the onus is upon every individual to become proactive in this regard and to not assume that it is solely the duty of the scholar or institute. Rather, the prophetic biography teaches us that whilst the Messenger ﷺ was more than capable to carry the message alone, it was the likes of his closest companions who provided the necessary moral, economic and social support required to allow him the essential relief to strategically improvise.

Hence if the Muslim community wishes to experience such transformation, then they too must mould themselves in the allegorical images of the Abū Bakrs, the Umar ibn Al-Khattābs, the Uthmān ibn Affāns and Alī ibn Abī Tālibs رضي الله عنهم if they are ever to contribute according to their own personal capacity to this great cause. Support must be extended in whatever way possible to the best of those possibilities; otherwise critique of the scholars from the public will be hypocritical in a manner of speaking.

Conclusion to ‘Defense Against Disaster’

In these few pages, we have demonstrated to the reader the following,

1) Islām has been unjustly targeted by a global incursion of hate speech across every platform accessible to society today. This is a fact! Whether it is YouTube, Facebook, Twitter or Instagram, there are accounts which have been ‘systematically’ positioned to vomit vile statements against a faith which has given the modern age more than it gives Islām credit for.
2) A swift remedy against those who are of the opinion that Islām’s contribution to the world is limited to suicide bombings etc. lays in an uncomfortable trip through the annals of history. This will act as a harsh reminder that without this very religion which they intend to destroy, much of the modern-era technology which we are so dependent upon today would not have existed!
3) The response to global Islāmophobia from the ‘intellectuals’ who are in positions of leadership has been almost unfound. Their silence in defense of global hate speech and intensifying oppression against Muslims, speaks volumes of their ‘double standards’. These countries who remain silent when Muslims are victimized, yet are willing to take you task if you bat an eyelid at Israel, expect the whole world to follow their model of a democratic state. I call it, the ‘Hypocrisy of Democracy’ and it is clearly inclined to one side. Only those who see with two eyes wide open will be able to spot the double standards.
4) Too many academics, apologists, atheists, and scientists jump to premature conclusions about Islām without having studied it from the scholars of Islām. If academics are behaving in this manner, what can then be said about those who have no academia in their resume, but who promote Islām and Islāmic values to be rotten to the core?
5) The blatant attacks against the Prophet Muhammad ﷺ are in *reality* an attack on the very foundation of the religion itself as he is the binding factor which links Muslims to

the Qur'ān on one hand, and who connects humankind to God on the other hand. An attack on him is an attack on the very religion itself, thus a vast amount of attacks and slander has been directed at him. At each juncture, we have elucidated with verbose detail that these allegations are either baseless, lacking insight, grossly misrepresented, linguistically fallacious, biased, or simply an opportunity belittle the Prophet Muhammad ﷺ .

6) Some of the rebuttals have further proven that many apologists 'manipulate' the text in order to exhibit precisely the amount of information to convince their 'target' markets. This proves the deception and agenda in their attempts to lure people away from Islām or towards developing some type of hatred against it. Their method in itself is proof that the only way they can convince people to hate Islām, is by spreading false rumours about it.
7) Unfortunately, as a result of the strategic plan to systematically vilify Islām and its Prophet ﷺ , there now exists excessive amounts of 'calculated' misinformation about the religion and as long as these false allegations and misconceptions prevail in society without a bombardment of scholarly responses from all over the world, then suffice to say that the problem will continue to escalate.
8) To eliminate the prevalence of this flagrant victimization of Islām and Muslims, the first call of 'action' must come from the scholars. The responsibility falls upon their shoulders to create forums of discussion, educational courses, and literary works as reference material for future generations to be viewed when needed. If the scholars stagnate, then so too will the people. Thus halting the global appeal of the religion, and the progress of those who are in search of a transformation from doubters to believers.
9) In order for scholars to flourish in these subjects, educational institutes must strategize new ways to synthesize traditional Islāmic knowledge with modern academic subjects. Failure do so will result in the public having to place their trust upon those who have no understanding of the Usūl (principle factors) which govern the subjects one

must know in order to propagate this beautiful religion appropriately. Thus enabling many charlatans to parade as Ulamā (scholars).

10) In the case of the failure of recognition of the problem from institutions, and further by their inability to keep with the times, the possibility is that the responses to the critique of Islām may lack the necessary clout and depth to annihilate the argument from its root, as a corollary of the lack of true scholarship in these matters, those who are unconvinced by the rebuttal, may transform in the opposite direction from believers to doubters.

It is with this sentiment, that we arrive at the conclusion of this work, by stating that if believers begin to transform into doubters as a result of the arguments from non-Muslim apologists, then the lack of representation from scholars, in my opinion, is the most significant religious tragedy that we will ever need to prepare for, and for that, a valiant and global Islāmically academic DEFENSE in opposition to movements which demonize Muslims must be silenced with evidence and proof from the Qur'ān and prophetic way. This must be the mindset, even if we have to swim AGAINST the tide of criticism from tunnel-visioned folk.

Failure to recognise the enormity of the problem and the implications thereof, and the necessary effort required from all, is a DISASTER in waiting, and those scholars who are immersed in the sectarian battle as the primary issue, and who are unable to recognize the greater threats to the world of Islām, must now arise to the bigger picture. Imagine how superb that defense of Islāmic criticism would be, when it has the total attention and focus of the global scholarship of the Muslim world?

I am certain, that the enemies of Islām fear the type of threat a focused Islām can pose to their malicious attacks, thus they keep Muslims busy with internal strife so that they never even suspect that they have been duped all along. As a result, the scholars, and the public who follow them, spend huge efforts in debating each other, when in fact; the real debate lies with the modern day critic of Islām, who is hell-bent on disproving its validity as a religion. It is against such enemies, that we must rise above the subsidiary issues and progress to form a DEFENSE AGAINST DISASTER!

“If anything good is achieved via this work, then all the Praise is due to Allāh ﷻ , and the faults belong to me!”

Shaykh Faheem
Co-Founder and Head of Publications, Education and Media departments at Islāmic lifestyle Solutions
Durban, South Africa

“Those who know more, Object Less!
Those who know less, Object More!”

Appendix – Perception and Reception – An Islāmic Account on the Acceptance or Rejection of the Qur'ānic Message

The significance of the recognition of the subject pertaining to 'perception' and 'reception' as a means to appreciate the message of the prophets stands – in this Islāmic account – as evidence from the Qur'ān, postulating the possibilities of why many people will not be willing to accept the message, and furthermore, whilst others accept it in a 'heartbeat'. This account thereby stands to elucidate;

a) Why the message of the prophets are either accepted wholeheartedly by some, but repudiated by others.
b) How the acquisition of knowledge cannot be confined merely to sensory perception and external observation.
c) That the combination of the aforementioned terms titled in this section as *perception* and *reception*, results in the harmonization 'faith' and 'reason', thus allowing the reader to gain access to a realm of understanding which could not be experienced aforetime.

In order to pursue an understanding of this Islāmic account, one must first realize the basic definition of these words, without which, there could be no theoretical analyses.

Perception – Linguistically, perception refers to the act of perceiving or apprehending by means of the senses or by the mind, cognition or understanding. Technically, it refers to the immediate or intuitive recognition as of moral, psychological or aesthetic qualities better known as insight or intuition.

Reception – in light of the acquisition of knowledge, refers to the means by which one receives information. In this case, the general meaning is in reference to knowledge by the faculties of seeing, hearing and speech.

In light of the above two brief elucidations, it follows that 'perception' be understood as those experiences better known as 'gut' feelings or intuition, which cannot be taught through receptive means. These intuitive experiences, if viewed from the Islāmic account of 'faith', explains that belief is internal and cannot be forced upon a person whose 'perception' of the ideal is not synchronized to the understanding of the messenger.

The worldview of a child in how he / she perceives reality, reveals that children are more susceptible to belief in the unseen and supernatural. This innate perception, when introduced later to the 'current' receptive means of knowledge, (which postulates that reality can only be experienced by external observation), results in an internal conflict of the primordial disposition of every child on the face of planet earth.

An example of how every individual's 'perception' of a situation differs based on one's instinctive experience may be viewed from the two perspectives of the following scenario,

Scenario – There are two men driving parallel to each other in the same direction. One man is a law abiding citizen who has never committed a single crime in his lifetime. The other, is an escaped convict who is a fugitive on the run. At the traffic light, a police officer is seen crossing the street. Naturally, his searching eyes police the surroundings for any suspicious behaviour so that he may uphold the law which he swore to protect. At this exact moment, the perceptions of both the men, who have seen this same policeman, are constellations apart.

The law abiding citizen is so confident of his rapport with the law, that, in all probability, he has no qualms in even initiating contact with the officer by way of gesture. Such is his experience of this moment, that the sudden emergence of the policeman has zero effect on him.

On the other hand, the perception of the fugitive at that exact moment would have been an agonizingly lengthy affair, and indeed one which would have seen his heart rate spike, affecting his breathing, resulting in his sweat glands working overtime. In the view of the criminal, at this same moment, every motion of the police officer is gauged with the view to strategize his escape plan in the case of any contact initiated by the officer of the law.

In view of the above parable, both men are experiencing the same moment, yet the perception of each is diametrically opposed to the point that, one person is so confident of his innocence, that he is unaffected by the arrival of the policeman whilst the other is so confident of his crimes, that his brief, yet distressing few moments incurred an immediate negative effect.

Thus, the way we perceive a thing can be attributed to personal experience, based on belief. Perception then, in light of the Islāmic tradition may be viewed as belief (Imān), which is also the internal factor governing the receptive means of the believer.

Reception on the other hand, denotes the means of acquiring knowledge by sight, hearing and speech, which are forms of general learning taught in schools. Reception however, can be fine-tuned, whilst perception is natural. When one's vision weakens, the optician recommends spectacles to enhance one's vision. Deafness can be enhanced by hearing aids, but the way we perceive remains uncharted territory for learning as it deals with internal insight.

Islāmically, if God Almighty gifted us with the means to perceive and receive information, there should be a correlation between the two, which not only explains this link, but further stands to explain how the inefficiency of one, is a corollary of a deficiency in the other.

In the opening verses of Sūrah Al-Baqarah, the Qur'ān clarifies the following;

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ
اللَّـهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ
أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

"In their hearts is a disease, so Allāh has increased their disease; and for them is a painful punishment, because of their lies"[148]

Here, the Qur'ān elucidates the condition of the hearts of those people who cannot perceive the reality of the message. Their hearts are diseased due to their incessant lies against God by rejecting the truth. Hence, in light of the current subject of perception and reception, Qur'ānically, the diseased heart has now been sealed from all perceptive means of intuition, because, this God-given insight has been rejected by the individual.

Furthermore, the verse acts subjectively to console the Blessed Prophet ﷺ – and no doubt his followers after him who will experience a similar reaction to the truth – but also objectively to underline the 'cause' of this heartless 'effect' from the rejecters. The basis of rejection is cited as possessing a spiritually diseased heart. However, the 'symptoms' of the spiritually diseased heart are clarified a few verses later,

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا
يَرْجِعُونَ

"Deaf, dumb and blind, they will not return (to the path)"[149]

Whilst the unbelievers were not physically handicapped, the Qur'ān highlights the spiritual condition of these people. Their receptive means, i.e. hearing, speech and sight are not beneficial to them, and are sealed in consequence of their lack of 'perception' due to their diseased hearts.

Hence, those people who, after being presented with countless evidence, and who refuse to accept the truth, are the manifestation of the aforementioned verses highlighting the uselessness of receptive means when perception is cut off.

An example from the Prophetic era of two people, whose reaction to the Qur'ānic message was diametrically opposed, is as follows,

Abū Jahl – known by his kinsmen and Abul Hikam (father of wisdom). He was shown numerous unequivocal signs by the Prophet ﷺ but the message did not penetrate the depths of his heart because, even though he was 'perceived' by his people as man of wisdom, his receptive means of understanding was of no benefit to himself due to his spiritually diseased heart.

Sayyidunā Abū Bakr As-Siddīq رضي الله عنه – His heart was so pure, that the symptoms proving his spiritually sound heart manifested to all on the day following the Prophet's Muhammad's ﷺmiraculous Night Journey (Al-Isrā Wal-Me'rāj). When quizzed by the likes of the chieftains regarding the 'illogical' journey of the Prophet ﷺ from Makkah to Jerusalem, thereafter to the seven cosmic strata of time-space and beyond, even though his receptive means of acquiring knowledge told him that there was 'no evidence' of such a journey, his sound heart perceived it to be a matter of 'faith', rather than one of 'reason', and he exhibited such conviction in the matter, that he was known thereon as As-Siddīq (the truthful).

Thus, the question of '*Why do all people not accept the Qur'ān to be the resolute message of God*?' is answered subtly to the people of acumen, who contemplate it without bias. It further stands to prove that by two seemingly unconnected verses, the Qur'ān can indeed answer the questions of the modern age.

* * *

Notes

1. Sīrah is in reference to the biography of the Noble Messenger ﷺ

2. Sayyidunā (Our leader) is a title in reference to granting due honour to the first three generations of Muslims as our leaders, and thereafter to any scholar or pious sage who earned the respect of the people via the nobility of his actions.

3. For a more detailed analysis of this narration see my earlier book in relation to the subject of eschatology and the implications therefrom," The Beginning of the End – An Eschatological Endeavour to Unravel the Mysteries of the Modern Age, The Coalition of Enemies Attacking Islām, Pages 175 onwards with reference to Sunan Abū Dāūd, Kitāb Al-Malāhim (Book of Battles), Chapter – Nations Summoning One Another to Attack Muslims, Hadīth no.4297

4. Capability however, cannot be surveyed in relation to experience acquired via Google searches and YouTube searches, nor via a cursory reading of translations of the Qur'ān and the Sunnah of the Prophet ﷺ

5. For more detail, see Sūrah As-Saff (61:9) or 'The Beginning of the End – An Eschatological Endeavour to Unravel the Mysteries of the Modern Age, Page 58, Chapter on the Dominance of Islām over all other Faiths, Published by the Islāmic Lifestyle Solutions, Durban, South Africa.

6. Sahīh Al-Bukhārī – Book of Invoking Allāh ﷻ for Rain (Istisqā), Chapter on Earthquakes and (other) signs (of the Day of Judgment, Hadīth 1036

7. Sahīh Muslim – Chapter: The Taking Away Of Knowledge And The Spread Of Ignorance At The End Of Time, Hadīth 2673

8. Sunan Abū Dāūd – Book of Trials and Fierce Battles (Kitāb Al-FitanWal-Malāhim), Chapter Regarding Restraining the Tongue, Hadīth 4265. Whilst some have graded it as weak, it has been collected in Jāmi At-Tirmizhī, Hadīth 2178, as well as Sunan Ibn Mājah, Hadīth 3967 from the same narrator.

9. Sayyidunā Abū Hurayrah ؓ reported the Messenger ﷺ of Allāh ﷻ as saying, "Iraq will prevent its measure (Qafīz) and Dirham. Syria will prevent its measure (Mudd) and Dinar. Egypt will prevent its measure (Irdabb) and Dinar. Then you will return to the position where

you started. Zuhayr said this three times. (Sahīh Muslim – The Book of Tribulations and Portents of the Hour, Chapter on The Hour Will Not Begin Until The Euphrates Uncovers A Mountain Of Gold, Hadīth 2896, Sunan Abū Daūd – The Book of Tribute, Spoils, and Rulership, Chapter – Making Endowments Of The Lands Of As-Sawad, And The Lands That Were Conquered By Force, Hadīth 3035)

10. New World Encyclopaedia (Online Version) – Ibn al-Haytham, Islamic Golden Age.

11. Rosanna Gorini, "Al-Haytham the Man of Experience: First Steps in the Science of Vision." International Society for the History of Islamic Medicine. Institute of Neurosciences, Laboratory of Psychobiology and Psychopharmacology, Rome, Italy, 2003.

12. Sūrah Al-Hujurāt, 49:6

13. The allegers object that there is a verse in the Qur'ān which orders Muslims to kill all infidels and is known famously in Islāmophobic circles as the "Kill Verse". The prevalence of this inherently ignorant claim will be the first of the false allegations dealt with in chapter three that will aim to acquit Muslims of this accusation of terrorism.

14. Haaretz, "World Jewish Population on Eve of New Year – 14.7 Million" by Judy Maltz Sep 09, 2018

15. Sūrah Al-Mumtahanah, 60:8

16. Sūrah Yūnus, 10:25

17. Sūrah Yūsuf, 12:2

18. For a more practical example on this methodology, see the previous Islamic Lifestyle Solutions publication 'Stories of the Prophets for the Modern Age – Volume One – The Resolute Messengers', Chapter Four, The Story of Abraham and the Dichotomy of Faith and Reason, Who was the Sacrificial Child? Isaac or Ishmael? Pages 237-257

19. Sūrah At-Taubah is regarded as a Madīnan chapter and whilst it is the 9th chapter according to the current sequential order of revelation, it is opined by the exegetes as the 113th chapter according to the chronological order of revelation.

20. The Treaty of Hudaybiyyah is believed to have occurred around 6. A.H.

21. Sūrah Yāsīn, 36:70

22. For more information on methodology, see the Islamic Lifestyle Solutions' publication, 'The History & Compilation of the Qur'ān – An Exposition on the Authenticity and Inimitability of the Holy Qur'an, Chapter Two, Methodology Towards Understanding the Qur'an, Page 25.

23. Sūrah Al-Isrā, 17:82

24. For more insight regarding this, turn to the 'Appendix' at the end of the book titled 'Perception and Reception – An Islāmic account on the Acceptance or Rejection of the Qur'ānic Message'

25. Shahādah refers to the testimony one must attest to in order to embrace Islām by declaring, "I bear witness that there is none worth of worship but Allāh, and I bear witness that the Prophet Muhammad ﷺ is His servant and messenger". This utterance of belief allows one entry into Islām and the utterer is henceforth deemed a 'Muslim'.

26. Hadith may simply be understood as the sayings, actions or silent approvals / disapprovals of the Prophet ﷺ

27. Ahādīth pl. of Hadīth

28. The Hadīth numbers from each of the cited references ought to shed light on the colossal gap between the two narrations located in Al-Bukhārī.

29. Sahīh Al-Bukhārī, Volume 1, Book 1, Hadīth no.3

30. Sahīh Al-Bukhārī, Book 91, Hadīth no.6982

31. Fathul Bārī, commentary of Sahīh Al-Bukhārī, Volume 12, Hadīth number 6982, Page number 414, Published by Dar El-Hadīth Publishing and Distributing, Cairo.

32. IBID

33. Ni'amul Bārī, Volume 15, Page 745 with reference to Irshādus Sārī, Volume 14, Page 78, Published by Dar El Fikr – Beirut

34. Muqaddamah (Introduction) to Sahīh Muslim, Chapter 3 regarding the Chain of Narration as being part of the religion, Narration 30.

35. Sahīh Al-Bukhārī, Volume 1, Book 1, Hadīth no.3

36. "Whilst these words may have been suitable to describe this aspect many years ago,

they are unsuitable to describe the Prophet (peace be upon him) in the modern age. This is because of the evolution of the above words. The word ‘illiterate’ has become synonymous with ‘stupidity’, and the word ‘unlettered’ refers to ‘ignorance’ according to the dictionary. These are definitely not words by which a Beloved, Chosen Messenger of God Almighty should be addressed by. The preferred words should be, ‘unschooled’, ‘untaught’ or ‘untrained’. When addressing the Messenger of God, we must exercise caution at all times, lest His wrath descend upon us. (The History & Compilation of the Qur’an – An Exposition of the Authenticity and Inimitability of the Holy Qur’an, Page 59, published by The Islamic Lifestyle Solutions)

37. Sūrah Al-Hāqqah, 69:44-47

38. Sahīh Al-Bukhārī, Book 64 – Military Expeditions led by the Prophet ﷺ , Chapter – The sickness of the Prophet ﷺ and his demise, Hadīth no.4428

39. Sūrah Al-Hāqqah, 69:44-47

40. Sahīh Al-Bukhārī, Book 64 – Military Expeditions led by the Prophet ﷺ , Chapter – The sickness of the Prophet ﷺ and his demise, Hadīth no.4428

41. Matthew 23:37

42. Sūrah Al-Baqarah, 2:61

43. For more information on this aspect of methodology, see “Stories of the Prophet of the Modern Age – Volume One – The Resolute Messengers”, Chapter Two – The Story of Prophet Ādam ﵇ and Iblīs, Pages 63-66

44. Sūrah Āl-Imrān, 3:185

45. Encyclopaedia Britannica, Anatomy, Online Version.

46. Hans Wehr – A Dictionary of Modern Written Arabic.

47. Footnote 514. The History of Al-Tabari, Volume 8 Page 124. An Annotated Translation, Translated & Annotated by Michael Fishbein (University of California, Los Angeles), Edited by EhsanYar-Shater, Volume VIII, The Victory of Islam, Muhammad at Medina, A.D 626-630/AH 5-8)

48. Sahīh Al-Bukhārī, Book 64 – Military Expeditions led by the Prophet ﷺ , Chapter – The

sickness of the Prophet ﷺ and his demise, Hadīth no.4428

49. Sūrah Al-Hāqqah, 69:40-46

50. Imām here is in reference to the honorary title bestowed upon the leader of a Muslim community who is tasked with the leadership in the mosque pertaining to Islāmic affairs.

51. Sūrah Yūnus, 10:94, The Meaning of the Glorious Koran: An Explanatory Translation

52. Sūrah Āli-Imrān, 3:48

53. Tafsīr At-Tabrī, 10:94

54. IBID

55. Tafsīr At-Tabrī, 10:94

56. Sūrah As-Saff, 61:6

57. Sīrah Ibn Hishām, Al-Bidāyah Wan-Nihāyah – Book of Sīrah, Chapter on the Signs of his birth.

58. Al-Bidāyah Wan-Nihāyah, Book on Sīrah, Chapter on the Prophet's ﷺ return to his mother.

59. Sūrah Al-Baqarah, 2:89

60. For the detailed narrative of the miraculous birth and amazing yet austere life of Jesus عليه السلام, refer to my book, "Stories of the Prophets for the Modern Age – Volume One – The Resolute Messengers", published by the Islāmic Lifestyle Solutions.

61. Jonah is in the Bible is known as Prophet Yūnus عليه السلام

62. www.artbible.info

63. Sūrah An-Najm, (53:3-4)

64. Sūrah Al-Mā'idah, 4:156

65. According to the Qur'ān they were told to not go near the tree, thus the idea of 'prevention is better than cure' was inculcated in the Qur'ānic philosophy (2:35)

66. For more clarity on the Islāmic perspective regarding Prophet Ādam عليه السلام and Hawā عليه السلام , kindly refer to our publication "Stories of the Prophets for the Modern Age – Volume One – The Resolute Messengers".

67. Sūrah Āl-Imrān, 3:34-37

68. Sūrah Qāf, 50:23

69. Sūrah Maryam, 19:30-33

70. Mark 28-32

71. Acts 9:20-22

72. Sūrah Al-Mā'idah, 5:116-118

73. John 1:1, New International Version

74. John 1:14, New International Version

75. Prophet Zakariyyā عليه السلام has been mentioned 7 times in the Qur'ān and is considered to be a Noble Prophet of God.

76. Sūrah Āl-Imrān, 3:39

77. Sūrah Āl-Imrān, 3:45-46

78. Tafsīr At-Tabrī, 3:45-46

79. Sūrah Nisā, 4:171

80. Sūrah Āl-Imrān, 3:59

81. Stories of the Prophets for the Modern Age – Volume One – The Resolute Messengers – The Story of Jesus عليه السلام the Son of Mary, Pages 364-365

82. Sūrah Fussilat, 41:53

83. Sūrah Al-Ambiyā, 21:22

84. Surah An-Naml, 27:59

85. For a comprehensive analysis regarding the story of Iblīs (Satan) and Prophet Ādam عليه السلام , with regards to the Qur'ānic account of history, the modern implications, and responses to atheistic questions, see pages 49-133 from our previous publication, "Stories of the Prophets for the Modern Age – Volume 1 – The Resolute Messengers", Published by the Islāmic Lifestyle Solutions.

86. Babylon is one of the most famous cities of antiquity. It was the capital of southern Mesopotamia (Babylonia) from the early 2nd millennium to the early 1st millennium BCE and capital of the Neo-Babylonian (Chaldean) empire in the 7th and 6th centuries BCE, when it was at the height of its splendour. Its extensive ruins, on the Euphrates River about 55 miles

(88 km) south of Baghdad, lie near the modern town of Al-Ḥillah, Iraq. (Encyclopedia Britannica, Online version)

87. Article – The Origin of the Trinity: From Paganism to Constantine by Cher-El L. Hagensick. An important work in this regard is the book “The Two Babylons” by the 19th century scholar and Protestant minister, Alexander Hislop, who devoted several chapters of his book showing how this original belief in one god was replaced by the triads of paganism which were eventually absorbed into Catholic Church dogmas.

88. Sūrah Al-Mu’minūn, 23:91

89. W. Montgomery Watt, Muhammad at Medina, Oxford University Press, 1956

90. Numbers 31:17-18 King James Version (KJV)

91. Sahīh Al-Bukhārī, Chapter on the Prophet’s ﷺ marriage to Ā’ishah رضي الله عنها , Hadīth 3894

92. Seeking Allāh, Finding Jesus: A Devout Muslim Encounters Christianity, Chapter Thirty Six – Muhammad Revisited, Page 147, Online Edition.

93. Age of Consent Laws [Table], in Children and Youth in History, Item #24, http://chnm.gmu.edu/cyh/items/show/24 (accessed March 26, 2018). Annotated by Stephen Robertson

94. An Arab Philosophy of History, Selections from the Prolegomena of Ibn Khuldūn of Tunis, Page 28, translated by Charles Issaw, distributed in the U.S.A. by Groves Press Inc, Broadway, New York.

95. An Arab Philosophy of History, Selections from the Prolegomena of Ibn Khuldūn of Tunis, Page 29-30, translated by Charles Issaw, distributed in the U.S.A. by Groves Press Inc, Broadway, New York.

96. This will be clarified in the appendix.

97. The Quranic Foundations and Structure of Muslim Society, Volume 1, Introductory Observations, Page XXXIX, 2012 Edition Published in Malaysia.

98. Sahīh Al-Bukhārī, Book on Marriage, Hadīth Number 5078

99. Sahīh Al-Bukhārī, Book on Marriage, Chapter on a young lady marrying an elderly man, Hadīth Number 5081

100. Sahīh Al-Bukhārī, Chapter on the Prophet's ﷺ marriage to Ā'ishah رضي الله عنها , Hadīth 3894

101. Sahīh Al-Bukhārī, Book on the Helpers in Madīnah, Hadīth 3896

102. Siyaru A'lāmin-Nubalā, Fourth Tabqah, Hishām bin Urwah رضي الله عنه

103. Tahzībut-Tahzhīb, Biography of Hishām bin Urwah.

104. Mīzān Al-I'tidāl fī Naqdir-Rijāl, Hishām bin Urwah

105. Mīzān Al-I'tidāl fī Naqdir-Rijāl, Hishām bin Urwah.

106. Al-Istī'āb fī Ma'rifatil As'hāb by Ibn `Abd Al-Barr, the Andalūsian Mālikī scholar under the biography of Lady Ā'ishah رضي الله عنها (most likely sourced from Al-Bukhārī)

107. The year of her birth is generally calculated based on the narrations regarding her marriage to the Prophet ﷺ .

108. Sahīh Al-Bukhārī, Book of Prophetic Commentary, Hadīth number4876

109. Tafīr Al-Qurtubī, 54:46

110. The year of her birth here is calculated by her explanation in hadīth number 4876 of Al-Bukhārī as cited under evidence 1.

111. Sahīh Al-Bukhārī, Book 39, Chapter – The pledge of protection given to Abu Bakr, Hadīth number 2297

112. Nobody would doubt this possibility when we consider the amount of narrations transmitted by her.

113. Al-Isābah fī Tamyīzis Sahābah, Volume 7, Page 213, Published by Dar el-Fikr

114. Asmā-ur-Rijāl, Commentary of Mishkāt by Khatīb Baghdādī, Under the biography of Asmā bint Abī Bakr رضي الله عنها

115. Al-Istī'āb fī Ma'rifatil As'hāb, Bāb Harf Seen, Sa'īd bin Zayd bin Amr, Volume 2, Page 179 Published by Dar Al Kotob Al Ilmiyah

116. Siyaru A'lāmin Nubalā, Female Companions, Asmā bint Abī Bakr رضي الله عنها

117. Usud Al-Ghābah, Book – Chronicling females, Chapter on the letter 'Hamzah', Asmā bint Abī Bakr رضي الله عنها

118. Al-Bidāyah wan-Nihāyah, Volume 2, Events during 73 AH, Page 141, published by Baytul Afkār Ad-Dauliyyah

119. Sīrah Ibn Is’hāq, Chapter regarding the Reverts from the Immigrants of Makkah, Page 176, Published by Dal Al Kotob Al Ilmiyah

120. Sahīh Al-Bukhārī, Chapter: The Jihad of women and their fighting along with men, Hadīth 2880

121. Sahīh Al-Bukhārī, Chapter: Boys attaining the age of puberty and their Testimony, Hadīth 2664

122. Islāmic educational institutions. Focus on this matter will be discussed in the final chapter.

123. Sahīh Al-Bukhārī, Book on the Beginning of the Creation, Hadīth No.3276

124. Sahīh Muslim, Book of Imān, Hadīth Number 250

125. The God Delusion, Preface, Paragraph 2, Online Version

126. https://evolutionnews.org/2019/02/skepticism-about-darwinian-evolution-grows-as-1000-scientists
doubt/

127. For more information, readers are requested to research the Goldilocks Principle.

128. Imām Al-Ghazzālī, Tahāfut Al-Falāsifah (The Incoherence of Philosophers), translated by Sabih Ahmad Kamali. Lahore: Pakistan Philosophical Congress, 1963 pp. 90–91

129. Sourced from a series of articles on the web by Willaim Lane Craig with references to his works.

130. Sūrah Al-Shūra, 42:11

131. Sūrah Al-Ikhlās, 112:4

132. Sahīh Al-Bukhārī – Book of The Beginning of Creation, Hadīth number 3191

133. Sūrah Al-Hadīd, 57:3

134. Aqīdatut-Tahāwiyyah, by Imām Abū Ja’far At-Tahāwī رحمه الله

135. Aqīdatut-Tahāwiyyah, by Imām Abū Ja’far At-Tahāwī رحمه الله

136. The Qur’ānic Foundations and Structure of Muslim Society, Volume 1, Importance of Ultimate Questions in Practical Life, Page 52-53, Published by Elite Publishers LTD.D-118, S.I.T.E., Karachi Pakistan.

137. Science Increasingly Makes the Case for God: The odds of life existing on another planet grow ever longer. Intelligent design, anyone? By Eric MetaxasDec. 25, 2014

138. Sūrah Fussilat, 41:53

139. Even more perplexing is that the Qur'ān clearly states the scientific fact that all life originated from water (21:30)

140. Sūrah Azh-Zhāriyāt, 51:47

141. Sūrah Ar-Rahmān, 55:37

142. Sūrah At-Tūr, 56:35-36

143. TafsīrAl-Qurtubī, Volume 1, Page 336, Published By Maktabah Rashīdiyyah

144. Sūrah Al-A'rāf, 7:12

145. Stories of the Prophets for the Modern Age – Volume One – The Resolute Messengers – Chapter Two, The Story of Prophet Ādam ﵇ and Iblīs, Page 93-94, Published by the Islāmic Lifestyle Solutions.

146. Sūrah Al-Wāqi'ah, (56:79)

147. Rulings from the traditional four schools of jurisprudence viz. Hanafī, Shāfa'ī, Mālikī and Hanbalī represent the tried, tested and safest options for Muslims from the Sunnī Creed.

148. Sūrah Al-Baqarah, 2:10

149. Sūrah Al-Baqarah, 2:18